# Two Journeys TO JERUSALEM,

Containing

First, A ſtrange and true Account of the Travels of Two *Engliſh* Pilgrims ſome years ſince, and what Admirable Accidents befel them in their Journey to *Jeruſalem*, *Grand Cairo*, *Alexandria*. &c. By *H.T.*

Secondly, The Travels of Fourteen *Engliſhmen* in 1669. from *Scanderoon* to *Tripoly*, *Joppa*, *Ramah*, *Jeruſalem*, *Bethlehem*, *Jericho*, the River *Jordan*, the Lake of *Sodom* and *Gomorrah*, and back again to *Aleppo*. By *T. B.*

With the Rare Antiquities, Monuments, and Memorable *Places* and *Things* mentioned in holy Scripture: And an Exact Deſcription of the Old and New *Jeruſalem*, &c.

To which is added,

A Relation of the Great Council of the *Jews* Aſſembled in the Plains of *Ajayday* in *Hungaria* in 1650. to examine the Scriptures concerning Chriſt. By *S. B.* an *Engliſhman* there preſent.

With an Account of the Wonderful Deluſion of the *Jews*, by a Counterfeit *Meſſiah*, or falſe Chriſt at *Smyrna*, in 1666. and the Event thereof.

Laſtly, The Fatal and Final Extirpation and Deſtruction of the *Jews* throughout *Perſia*, in 1656. and the remarkable occaſion thereof.

Beautified with Pictures.

*LONDON*, Printed for *Nath. Crouch*, at his Shop at the *Bell* in the *Poultry* near *Cheapſide*. 1683.

Scarce.

# Two Iourneys to IERUSALEM.

The manner of Travelling upon Dromedarys. Page 66.

Lodon Printed for Nath: Crouch

# Two Journeys

# to JERUSALEM

# TO THE READER.

THE *following Relations containing matters very considerable and remarkable, cannot certainly be displeasing to any good natur'd Reader; for it may be some diversion to observe what Wonders are told of those once famous Places in and about* Jerusalem, *and what New* Legends *are daily added, as it may stand with the Interest (that is to say, the Profit) of the Priests.*

*As to the Great Council in* Hungaria, *in* 1650. *and the strange Delusions wherewith the* Jews *were possest by a* Counterfeit Messiah, *or* False Christ, *in and about* Smyrna, *and many other Countries: Likewise their utter Extirpation out of the Kingdom and Dominions of the Emperour of* Persia, *in* 1666. *We may with our Author observe, how signally the hand of the Almighty has been stretcht out a-*

*gainſt the* Jews, *ſo that if they were not under a* Judicial *hardneſs of heart, certainly theſe continued Tokens of Divine Vengeance would cauſe them to reflect upon themſelves, and by a ſerious Repentance and imbracing of the Doctrines of the Lord Jeſus Chriſt, The* True Meſſiah *and* Saviour of the World, *to endeavour to remove that Curſe which their Forefathers wiſhed might fall upon themſelves, and their Children, when they Crucified the Son of God, and the Lord of Life and Glory, and under which they have ſo ſeverely ſmarted in moſt Nations whither they have been ſcattered, for above theſe ſixteen hundred years.*

*As to the Reality of theſe brief Relations, they were all written by ſeveral* Engliſhmen *of undoubted Veracity and Credit, and who were upon the Places where theſe remarkable things were Tranſacted, and therefore need not beg, but may rather command Belief.*

## *A Brief Deſcription of* Paleſtine, *with an Account of the Ancient and Modern State of thoſe Countries.*

IN Former Ages, this was one of the moſt famous Provinces of *Syria*: Called,

Firſt, The Land of *Canaan*, from *Canaan* the Son of *Cham*, who by his often Chaſings, was driven to poſſeſs and inhabit the ſame.

Secondly, It was called the *Land of Promiſe*, becauſe the Lord had promiſed it to the Patriarchs, *Abraham*, *Iſaac* and *Jacob*, and their Seed.

Thirdly, *Iſrael*, of the *Iſraelites*, ſo called from *Jacob*, who was ſurnamed *Iſrael*.

Fourthly, *Judea*, from the *Jews*, or People of the Tribe of *Juda*.

Fifthly, *Paleſtine*, by *Ptolomays* and others, *quaſi Philiſtini*: The Land of the *Philiſtines*, a potent Nation that dwelt there.

Sixthly, The Holy Land, ſo named by the Chriſtians, becauſe herein was wrought by *Chriſt* the Work of our Salvation.

This Country is ſcituated in the midſt of the World, between the Third and Fourth Climates, the longeſt day being

Fourteen hours and a quarter, between the *Midland Sea* and *Arabia* from which it is Bulwarked beyond *Jordan* with a continual Ridg of Mountains; on the Eaſt lyes *Celoſgoia*, and *Arabia Petræa*; on the South *Idumea*, the Wilderneſs of *Pharam* and *Egypt*; in the Weſt a part of *Phenicia*, and the reſt, hath the *Mediterranean Sea*; and on the North are the Mountains of *Libanus*, and a part of *Phenicia*: It is diſtant from the Equinoctial thirty one Degrees, extending to thirty three; ſo that in length from *Dan* unto *Beerſheba*, it containeth not more than four hundred Miles; and where it is broadeſt, not fifty.

This Famous Land was once commended above all Countries under the Sun, eſpecially in regard of the Salubrity and Wholſomneſs of the Air, being ſeated under a Temperate Clime, where the Winter is not too cold, nor the Summer too hot; and for Fertility, a Land that flowed with Milk and Honey, adorned with Beautified Mountains and delightful Valleys; the Rock producing excellent Waters, and no part empty of delight or profit; for the Soil yields abundance of all fruits and increaſe.

This Land aboundeth in ſweet Springs, and pleaſant Paſtures, where they feed a great

great many Flocks of Sheep, and Herds of Cattle and Cows, which give excellent Milk, as is in any Country in the World: There is alſo brave Hunting & Hawking, for Deer, Goats, Hares, Partridges, Quails, and other Birds: Likewiſe, they have all kind of Fowl; alſo there are great ſtore of Lions, Bears and Wolves, found in abundance.

The Land of *Canaan* was heretofore divided into Thirty Kingdoms, and Kings, when the *Iſraelites* conquered it; the moſt of the Ancient Inhabitants being for their ſins by God excluded the Land, and put to the Sword by the *Iſraelites*: The *Iſraelites* Ruled this Land, about Four Hundred Years, by Princes and Judges, till the time of *Samuel*: Theſe Princes or Judges, were not all of one Tribe, but the Beſt, Graveſt, and Eldeſt, were Selected, and Choſen out of every Tribe. Afterwards the *Iſraelites* growing weary of this Government at their Earneſt requeſt, the Lord appointed them a King, and ſo their Government was Changed into a *Monarchy*, which continued many Ages; but in proceſs of time, the *Iſraelites* endured many Miſeries, and Afflictions, till at laſt they ſaw the utter Ruine and ſubverſion of their Kingdom.

What Alteration hapened to this Nati-

on, and with how many several Wars they were Plagued (either because of their own stiff-neckedness, that they would not be Obedient to their own Prince, or brook any forreign Government, or that for their Rebellion and Sins, the Wrath of God was oftentimes Kindled against them; or that Forreign Princes were Ambitious to Incorporate this happy Land, Holy Writ and *Historiographers* Witness the same at large; for how many times were they Subdued and brought into Slavery, and Bondage, because of their Sins, and that they did not Govern and behave themselves well; for sometimes their Necks were brought under the Yoaks of their Neighbours, as the *Egyptians, Chaldeans, Medes, Persians, Macedonians* & *Romans*; yea, & would never cease by their Rebellions, Seditions, and Conspiracies, till they had brought their Government and Countrey to utter Destruction, by Persecuting and putting to death, the Saints and Prophets, sent them from God; yea, and at last Crucifying the Son of God, the Lord of Glory, and the Saviour of Mankind, by their Horrible and Murderous Hands, and Nailing him to the Cross.

And finally, wishing that his Innocent Bloud should be on them and their Children;

Which

Which accordingly ſoon after happened to the utter Deſolation of their Countrey, the *Romans* laying waſt, and levelling to the Ground, the Magnificent Structures and Buildings thereof, deſtroying and burning *Jeruſalem*, the Temple, and all the Ornaments thereof; ſo that herein was verified the Prophecy of Chriſt while he was upon the Earth, *that one Stone ſhould not be left upon Another.*

And as for the People, Divine Vengance did continually purſue them till the moſt part of them were deſtroyed, and the reſt Diſperſed throughout the World, even to this Day.

For firſt, the Inhabitants of *Ceſarea* ſlew of the *Jews* in one Day, about Twenty Thouſand, and ſuch as fled, were taken and Impriſoned by *Florus* the Leiutenant of *Judea*.

To Revenge this Slaughter, the *Jews* ſet upon the *Syrians*; in which Skirmiſh Thirteen thouſand of them were ſlain. The People of *Alexandria* put Fifty Thouſand of them to the Sword; They of *Damaſcus* Ten Thouſand of them: and *Antonius* a *Roman* Captain ſlew in *Aſcalon* Ten Thouſand; and *Ceſtius* another Captain, ſlew Fourſcore Thouſand and Forty Perſons. And now to come the Wars managed here by

This *Vespasian*, in the Seige of *Aphaca*, slew and took Prisoners Seventeen Thousand, One Hundred and Thirty Persons: in *Samaria* Eleven Thousand Six Hundred and in *Josopata* Forty two Thousand two Hundred Persons. In *Joppa* so many Killed and Drowned themselves, that the Sea threw up again Four Thousand two Hundred Persons; and the rest so totally perished, that there remained none to carry tydings to *Jerusalem* of the loss of the Town.

In the City of *Tarichea*, were Slain and made Captives, Forty five Thousand Persons, besides those which were given to the King *Agrippa*: In *Gamala* there perished Ninety Thousand, and none were left alive but only two Women. In *Gascala* Five Thousand Men died by the Sword. In the City of *Gadara*, there were Slain Thirty two Thousand two Hundred, besides an infinite number of such as Drowned themselves. In *Jerusalem* it self, there died Eleven Hundred Thousand of them, partly by the sword and partly by Famine the worse Enemy of the two; there were found two Thousand in Privies and Sinks; and Ninety Seven Thousand were taken prisoners, insomuch, that thirty *Jews* were sold for a Penny.

Now

Now that *Jerusalem* was able to contain such a number of People, is evident, in that when *Cestius* was Lieutenant of *Jury* the High Priest did, at his Request, number the People, which came to Eat of the *Paschal* Lamb, and found them to be two Millions, and Seven Hundred Thousand living Souls, all sound and Purified.

And when *Titus* laid Seige to the City, it was at the Feast of the Passeover, when most of the People were there assembled; God as it were thus Imprisoning them.

All these Massacres, besides divers others Omitted, and infinite Numbers which were slain in the Fields & Villages, which Drowned themselves, and were privately made away, Amounting to almost two Millions of People, happened in the compass of four Years, beginning in the twelfth of *Nero*, and ending in the second of *Vespasian*.

Yet was not the whole Nation Rooted out till the Year One Hundred Thirty Six. For then this Miserable People having stirred two notable Rebellions, First under *Trajan*, and afterward under *Adrian* the Emperours, they were generally Banished their Native Countrey, and never again suffered to inhabit it, but as Strangers.

After this Desolation, the *Jews* were dispersed

disperſed all over the World, and eſpecially in *Spain*, where *Adrian* Commanded many of them to dwell; yet they found every where ſo little Favour, that having divers times been put to greivous Mulcts and Ranſoms, they were at laſt quite thruſt out of *Europe* alſo.

The firſt Chriſtian Prince that expelled the *Jews* out of his Territories, was that Heroick King, our *Edward* the Firſt, who was ſuch a ſore Scowrge alſo to the *Scots*; and it is thought, divers Families of thoſe Baniſhed *Jews* fled then to *Scotland*, where they have propagated ſince in great Numbers; Witneſs the Averſion this Nation hath above others to Hogs-Fleſh.

Nor was this their Extermination for their Religion, but for their notorious Crimes; as poiſoning of Wells, Counterfeiting of Coins, falſifying of Seals, and Crucifying of Chriſtian Children; with other Villanies. This happened in the Year One Thouſand Two hundred Ninety One.

And Sixteen Years after, *France* followed our Example.

It was near two Hundred Years after, that *Ferdinand* turn'd them out of *Spain*; ad five years after him, *Emanuel* of *Portugal* did the like.

But

But the Countreys from whence they were Laſt expelled, were *Naples* and *Sicily*, in the Year One Thouſand Five Hundred Thirty Nine. In other parts of Chriſtendom they reſide yet, in great numbers, as in *Germany* High and Low; *Bohemia*, *Lituania*, *Poland*, and *Ruſſia*; In *Italy* alſo they are found, but in no Countrey which is ſubject to the King of *Spain*.

They live very quietly at *Rome* under the Popes noſe, and St. *Mark* makes no Scruple to entertain them at *Venice*: In ſundry places of the *Ottoman* Empire they are found very numerous; ſo that it is thought *Conſtantinople* and *Theſſalonica* only, have near upon twenty thouſand of them. *Aſia* is full of them, as *Aleppo*, *Tripoly*, *Damaſcus*, *Rhodes*, and indeed all places of commerce and traffique; There are numbers of them found alſo in *Perſia*, *Arabia*, and about *Cranganor* in *India*.

And to come to *Africk*, they have their Synagogues and Lumbards in *Alexandria*, the *Grand Cairo*, as alſo in *Feſſe*, in *Tremiſen*, and divers places in the Kingdom of *Morocco*: there are about one hundred Families left in *Jeruſalem*. But the place where they are moſt unmingled, is *Tiberias*, which the *Turks* gave to *Mendez* the *Jew*, for ſome ſignal ſervices; thither they oftentimes

times bring or send the bones of their dead friends, who have left large Legacies to be there interred from other places.

The City of *Jerusalem* was afterward re-edified by *Elius Adrianus*, and given to the Christians, from whom it was taken by *Cosroes*, and the *Persians*, in the Year Six Hundred Fifteen, and from them forcibly wrested by *Haumar*, and the *Saracens*, in the Year Six Hundred Thirty Seven. Next it fell into the power of *Cutlu Moses*, and the *Turks*, in the Year One thousand Nine; under whose oppression, when it had long groaned, *Peter* the Hermit stirred up the *Western* Princes to relieve the distressed Christians, whose designs attained their wished effect, under the Banner of the Victorious Prince, *Godfrey* of *Bullen*, in the Year One Thousand Ninety Nine. This *Godfrey*, for his merits, was to have been invested with the Royal Wreath of Majesty, which he denied, thinking it unfit to wear a Crown of Gold, where his Saviour had worn a Crown of Thorns; yet for the Common good sake he accepted the Title; after whom reigned these Christian Princes.

Second *Baldwine*. Third, *Baldwin* the Second. Fourth, *Fulk* Earl of *Anjou*, Fifth, *Baldwin* the Third. Sixth, *Almerick*. Seventh,

Seventh, *Baldwin* the Fourth Eighth, *Baldwin* the Fifth. Ninth, *Guy* of *Luſignan*, the laſt King of *Jeruſalem*; during whoſe time, *Saladine* the Sultan of *Egypt*, won the Kingdom, which his Succeſſours defended againſt all invaſions, till the Year One Thouſand Five Hundred Seventeen, when *Selimus* the firſt Emperour of the *Turks*, added the Holy *Land* together with *Egypt* to his Empire: And ſo the whole Countrey of *Paleſtine* with the City of *Jeruſalem*, are under the dominion of the *Turks* to this day, and is inhabited by ſome *Chriſtians* (who make a great benefit of ſhewing the Sepulcher of Chriſt) and of late Years alſo by *Moors*, *Arabians*, *Greeks*, *Latines*, *Turks*, *Jews*, nay, I may ſafely, and probably ſay, with People of all Nations.

The whole Land containeth Four Regions, *Idumea*, *Judea*, *Samaria*, and *Galilee*. *Idumea*, beginneth at Mount *Caſſius*; or as ſome will, at the Lake *Sirbon*, reaching to the Eaſtward of *Judea*; The Chief Cities are *Mareſa*, *Rhinocorura*, *Rapha*, *Antedon*, *Aſcalon* *Azotus*, and *Gaza*.

*Mareſa* was the birth place of the Prophet *Micha*. Near unto this town *Judas Maccabeus* overthrew *Gorgias*; *Rhinocorura*, *Rapha*, and *Antedon*, are Towns of no great note. Of *Aſcalon* Sir *George Sandis* writeth

thus

thus in his travels, That it is a place now of no great Reckoning, more than that the *Turk* doth keep there a Garison: Venerable heretofore amongst the Heathen for the Temple of *Dagon*, and the Birth of *Semiramis* begotten of the Goddess *Decreta*, who enflamed with the love of a certain youth, that Sacrificed unto her, and having by him a daughter, ashamed of her Incontinency did put him away and Exposed the Child to the desarts, and confounded with sorrow, threw her self into a lake repleniſhed with fish, adjoyning to the City: this *Decreta* is said to be that *Dagon* the Idol of the *Agrotonites* mention'd in the Scripture, which signifieth the first of sorrow: who had her Temple close by the Lake, with her Image in the figure of a fish, excepting the Face, which resembled a woman; But the Infant nouriſhed by Doves, which brought her Milk from the pails of the Pastures: after became the wife of *Ninus*, and Queen of *Assyria*; whereupon she was called *Semiramis*, which signifieth a dove in the *Syrian* tongue: in Memorial whereof the Babylonians did bear a Dove in their Ensigns, confirmed by the Prophesie of *Jeremiah*, who foretelling of the devastation of *Judea*, Adviseth them to flee from the sword of the Dove.

*Azites*,

*Azotes*, where was a Sumptuous Temple built to the Lieutenant to *Demetrius*; eight miles beyond that stands *Acharon* or *Ekron*, where *Beelzebub* was worshipped, to whom *Ahaziah* sent to enquire of his health.

Lastly, *Gaza* or *Aza*, one of the five Principal Cities belonging to the *Palastines* (called *Philistines* in Scripture) *Gaza* signifieth Strong, and in the Persian language, a Treasure; So said to be called by *Cambyses*, who Invading *Egypt*, sent thither the riches Purchased in that War; it was also called *Constantia* by the Emperour *Constantine*, first famous for the Acts of *Sampson*, who lived about the time of the *Trojan* Wars, whose force and fortunes are said to have given to the Poets their invention of *Hercules*, who lived not long before him: And it was afterwards famous for two Wounds there received by *Alexander* the great, and was then counted the Chief of *Syria*.

Also there lyeth *Joppa* now *Jasta*, a Famous Mart Town, and a good Haven; where *Jonah* took ship to fly to *Tarsus*, where *Peter* raised *Dorcas* from death to life, and where he lying in the House of one *Simon* a Tanner was in a Vision, taught the Conversion of the *Gentiles*. This City they report

port to have been built before the Flood. Here Reigned *Cepheus* the ſon of *Phenix*, whoſe Daughter *Andromeda* was by *Perſeus* delivered from a Sea Monſter, ſome of whoſe Bones the people had wont to ſhew to Strangers, even till the Flouriſhing of the *Romans*: Here lyeth *Gath* alſo, the Countrey of the huge Giant *Goliah*.

*Judea* is the Chiefeſt part of *Paleſtina*, and is of the ſame extent now, as it was when it was the Kingdom of *Judea*, & entertained the two great & Puiſſant Tribes of *Juda* and *Beniamin*. It lyeth between the *Midland-Sea* and *Lacus Aſphaltites*, or the *Dead-Sea*, and betwixt *Samaria* and *Idumæa*: It took this name from the Tribe of *Juda*, in which lyeth the once famous City *Jeruſalem*.

Beſides *Jeruſalem* alſo, there are in this Country divers other Towns and famous Cities; as *Jericho*, *Turris Stratonis*, afterward named *Ceſaria*; *Hebron* formerly, now *Arbea*; alſo *Mambre*; and *Carioth*; that is to ſay, a Town of four Men, the Birth-place of *Judas Iſcariot*, who betrayed our Saviour Jeſus Chriſt; *Emaus*, and divers others; and Beyond *Jordan Markherus*, a Town with a ſtrong Caſtle, here ſtood alſo the Towns of *Sodom* & *Gomorrah*, which for their Sodomy & Abomination, were

were utterly deſtroyed and conſumed with Fire from Heaven; and lye now buried in that curſed Lake *Aſphalites*; ſo named of the *Bitumen* which it Vomiteth; called alſo the Dead-Sea perhaps in that it nouriſheth no living Creature, or for his heavy Waters hardly to be moved with any Wind; ſo extream Salt, that whatſoever is thrown thereinto, not eaſily Sinketh: *Veſpatian* for a trial cauſeth divers to be caſt in bound Hand and Foot, who Floated Aloft, as if ſupported by ſome Spirit. They ſay, that Birds, Flying over it, fall in as if Inchanted or Suffocated with the Poyſon of the aſcending Vapors. *Samaria* lyeth in the midſt, between *Judea*, and *Galilea*; the Land is ſo called from the Metropolis *Samaria*, Built by *Omry* King of *Iſrael*, and now called *Sebaſta*; which Towns in it, are *Sichem*, afterwards Named *Neapolis*, *Capernaum*, *Betzaida* and *Chorazin*.

*Galilea* lyeth between *Mount Labanus* and *Samaria*, and is divided into upper and lower *Galilea*; upper *Galilea* bordereth upon *Tyrus*, called otherwiſe *Galilea-Gentium*, or the Heatheniſh *Galilea*; Lower *Galilea* lyeth near unto the Lake of *Tiberius*, and to *Nazareth*. In it are the Towns of *Naim*, *Cana*, *Nazareth* and *Gadara*. The *Holy Land* is

ſeated

seated between two Seas, and the River *Jordan*; it hath within it many Navigable Lakes, and Meers, abounding with Fish; the River *Jordan*, is called by the *Hebrews*, *Jordan*, and runneth through the midst of this Country, dividing it into two Parts. St. *Jerom* Writeth, that this River Springeth out of two Fountains, not far distant one from the other; the one called *Jor*, the other *Dan*, shooting out like two Horns, which meeting together, make the great River *Jordan*. The chief Mountains in the Holy Land are Mount *Hermon*, lying in the East part thereof, and Mount *Tabor* in the West, both of them being very Great and High, so that the other Hills about them, are but Arms and Branches of them: For the Mountains *Ebal Betheron*, *Mispa* or *Mospoa*, and *Bethel* are reckoned under Mount *Hermon*; *Gilboa*, *Gerezin*, *Sarona*, and *Mount-Carmel* by the Sea side, are counted under Mount *Tabor*.

There are also about *Jerusalem*, Mount *Sion*, *Moriah*, Mount *Olivet*, Mount *Calvary*, and others: Besides there are many goodly Woods, and Forrests, full of all kind of Deer, and many Wild Beasts.

In this Land, especially in and about *Jerusalem*, there were many Stately and Magnificent Buildings, as Namely *Mons Domus*, and

and the Caſtle of the *Jebuſites*, into which King *David* brought the Ark of the Lord, where it remained till *Solomons* Temple was Finiſhed. The remainders and Ruines of theſe Buildings, are yet to be ſeen to this Day; yea, it is ſaid, that in the very place, the Lord Chriſt Eat the *Paſchal* Lamb with his Diſciples: There are alſo to be ſeen, the Sepulchers of King *David*, and other Kings of *Juda*; there ſtood alſo the Houſe of *David*, which yet retaineth the Name of *Davids* Tower. Upon Mount *Moriah* are yet to be ſeen ſome remainders of *Mello*. Above all, we muſt call to mind the moſt Excellent and Beautiful Temple of King *Solomon*, upon which One Hundred and Fifty Thouſand Men wrought Seven Years continually, till it was Finiſhed. The Glory and Magnificency thereof you may read in the Scripture. The Temple of the Sepulcher at the firſt Building was highly Reverenced by the Chriſtians of thoſe parts, and even until this Day it is much reſorted to, both by Pilgrims from all parts of the Romiſh Church, and alſo by divers Gentlemen of the Reformed Churches; partly for Curioſity, and partly for Antiquity of the ake. It is Farmed from the *Turk*, and cpeptby the *Popes* Creatures; whoſoever is

is admitted to the sight of this Sepulcher payeth nine Crowns to the *Turkish* Officers so that this Tribute is worth to the Grand Seignior, Eight Thousand Ducats Yearly.

And thus much briefly for the Description of the Holy Land, or Land of Promise.

# A *strange and True Account of the late Travels of Two English Pilgrims, and what Admirable Accidents befell them in their Journey to* Jerusalem, Grand Cairo, Alexandria, *&c.*

ALthough it pass as a general Proverb, that Travellers may tell Romances or untruths by authority, yet I being no way daunted by that bug-bear thunderbolt, but confidently standing on the justice of my cause: my kind commendations to all you my dear friends first remembred, thus from *Jerusalem* I begin to salute you. You shall understand, that since my departure from *Grand Cairo* towards the Holy Land, I wrote you a letter from *Rama*. ( This *Rama* is a place where the voice was heard of *Rachel*, weeping for her Children ) wherein I certified you of all my proceedings, from *Grand Cairo* even to that very place. I sent it with seven other Letters beside to

*Damasco*

*Damascus* in a Caravan, from thence to be conveied to *Constantinople*: But doubting lest the said packet is not as yet come to your hands, I thought good to write again to you, concerning all my aforesaid proceedings; as also the rest of my voyage to *Jerusalem*, with my imprisonment and troubles in the City, and what memorable Antiquities I saw there and else where, untill my return back to *Alexandria*; First, you shall know, that I Departed not from *Grand Cairo* till the ninth of *March*, upon which day I came to the place where (it is said) the Virgin *Mary*, staid with our Saviour Christ: So far was I accompanied by *Anthony Thorpe*, and four others that went to *Grand Cairo* with me, but there left me, departing back to the City, and I with my fellow Traveller, Mr. *John Burrel*, both of us being in our Pilgrims habits, came that night to a Town called *Canko*, where we were glad to take up our lodging in a yard, having no other bedding then the bare ground. The next day we departed thence, and came to a Town in the Land of *Gozan*, where we met with a company of Turks, Jews, and Christians and some, 750. Camels, all which were bound for *Damascus* over the Desarts; yet was there amongst them two and twenty Greeks and Armenians,

1. Christs Sepulchre 3. Dives House
2. Davids House. 4. [redacted] House. Page

Armenians, whoſe purpoſed Travel lay to *Jeruſalem*, which made us the gladder of their company. At this Town named *Philbits*, we ſtayed two daies and one night: in which time I went into a houſe where I ſaw a very ſtrange ſecret of hatching of Chickens, by artificial heat, or warmth: The like I had ſeen before at *Grand Cairo*, but not in ſuch extraordinary numbers or multitudes as here: the manner whereof I will declare as followeth. The Country people inhabiting about this Town, four or five miles diſtant every way, bring their Eggs in apt carriage for the purpoſe, upon Aſſes or Camels, to this place; where there is an Oven, or Furnace, purpoſely kept temperately warm, and the Furner or Maſter thereof ſtandeth ready at a little door to receive the Eggs of every one, by tale; unleſs when the number riſes ſo high (as to ten Camels loading or more) then he filleth a meaſure by tale, and after that order meaſures all the reſt. And I tell you this for a truth, that I ſaw there received by the Furner, Cook, or Baker, in one day, by tale, and by meaſure, the number of thirty five or forty thouſand Eggs: and they told me, that for three daies ſpace he doth nothing but ſtill receive in Eggs, and at twelve daies end

they come again to fetch Chickens, sometimes at ten daies, and sometimes (but not very often) at seven daies, according as the weather falleth out. Perhaps some two hundred persons are owners of one Raungefull, some having two thousand, some one; or more or less, as the quantities amount to: The Furner noteth the names and portions of every bringer; and if he chance to have a hundred and fifty thousand, or two hundred thousand at one heat (as many times it chanceth that he hath) yet doth he mingle them all together, not respecting to whom they severally belong. Then he lays them one by one upon his Raunge, so near as they can lye and touch each other: having first made a bed for them of Camels dung burnt; and the place whereon the ashes doth rest, is of a very thin matter made of earth, but mixed with the Camels dung in the making, and some Pigeons dung amongst it: yet herein consisteth not the secret only: for there is a concave or hollow place about 3 foot breadth under it, whereon is likewise spread another layer of Camels dung, and under that is the place where the fire is made. Yet can I not rightly call it fire, because it appeareth to be nothing but embers: for I could not discern

diſcern it but to be like aſhes, yielding a temperate heat to the next concave, & the heat being reſiſted by the layer of dung next it (which dung being green, and laid upon pieces of withered trees, or rather boughs of old dead trees) ſends forth an extraordinary vapour, and that vapour entreth the hollow concave next under the Eggs, where in time it pierceth the aforeſaid mixed earth, which toucheth the aſhes whereon the Eggs are laid, and ſo ſerveth as a neceſſary receptacle for all the heat coming from underneath. This Artificial heat glyding through the embers whereon the Eggs lye, doth by degrees warm through the ſhells, and ſo infuſeth life by the ſame proportions of heat: thus in ſeven, eight, nine, ten, or ſometimes twelve daies, life ſucceedeth by this artificial means. Now when the Furner perceiveth life to appear, and that the ſhells begin to break, then he begins to gather them: but of a hundred thouſand, he hardly gathered threeſcore thouſand, ſometime but fifty thouſand, and ſometime (when the day is overcaſt) not twenty thouſand: and if there chance any lightning, thunder, or rain, then of a thouſand he gathers not one; for then they all miſcarry and die. And this is to be remembred withal, that be the weather never ſo

fair, the air pure, clear, and every thing as themselves can desire, and let the Chickens be hatched in the best manner that may be, yet have they either a Claw too much, or too little: For sometimes they have five Claws, sometimes six, some but two before and one behind, and seldom, very few or any in their right shape. Afterwards, when the people come to receive their Eggs that before had brought them in, the Furner gives to every one proportionably according as the Furnace yieldeth, reserving to himself the tenth for his labour. Thus have you the secret of hatching Eggs by heat artificial at the Town of *Philbit* in the Land of *Gozan*, which I think were in vain to be practised in *England*, because the air there is hardly ten daies together clarified, neither is there any Camels dung, though they have dung of other beasts every way as hot: therefore when the Sun is in *Cancer*, *Leo*, or *Virgo*, you may, if you please, try what may be done. Perhaps some will think this to be a story or fable, but to such I answer, I can urge their credence no further then my faith and truth can perswade them: And if thereon they will not believe me, let them take pains to make their own eyes a witness, and when they have payd as dearly as I have

have done (for the ſight of this and other things coſt me an hundred Marks in fifty days) their judgments will be better confirmed.

But now, to my journey toward the deſart of *Arabia*, which I was of neceſſity to paſs before I could come to the holy Land, we departed from the Town *Philbis*, travelling all night in company with the *Caravan* of *Damaſco*, and the 14th at 9 of the clock we pitched our tents at *Baharo* in the land of *Gozan*. From thence we departed that night, & the 15. at night we pitched at *Salbia*, which is to the eaſtward of the land of *Gozan*, & ſtands on the borders of of the *Arabian* Deſarts: there we ſtayed two daies for fear of the wild *Arabes*, and parted thence the 17. We paſſed that night over a great bridge, under which the ſalt water ſtandeth. This water comes out of the Sea from the parts of *Damietta*, and by mens hands was cut out of that place, ſome hundred and fifty miles into the main Land, by *Ptolomeus* King of *Egypt*, who purpoſed to bring the Red ſea and the Mediterranean all into one: but when he foreſaw, that if he had gone through with his work, all his Countrey had been quite drowned, he gave it over, and builded a bridge there to paſs over. This place parteth

eth *Arabia* and *Egypt*, and no sooner had we past this bridg, but we were set upon by the wild *Arabes*, and notwithstanding our great company (for we were more then a 1000 persons) a Camel loden with Callicoes was taken from us, 4 of our men hurt and one of them mortally wounded, and the *Arabes* ran away with the prey, we being unable to help it, because it was night. The next day we pitched by a well of brackish water: but I forgot to tell you that my fellow Pilgrim, M. *John Burrel*, escaped very narrowly in the last nights bickering: there we rested our selves till 3 of the Clock in the afternoon, which they call *Lasara*; for the *Arabians* and *Egyptians* divide the day into four parts: then we departed and pitched the next morning at a Castle in the desart called *Corga*, which is one of the three Castles which the Turks keep in the deserts, to defend all travellers from the wild *Arabes*: Therefore there we paid a certain tax, which was sixty pieces of silver of two pence a piece value, for each man or boy, and seventy six pieces for a Camel laden, and fourteen for a Mule: Having paid this imposition we departed, and pitched again the 19. at another brackish well, from whence setting onward, we pitched the 20 of March at the second

Castle

Caſtle called *Arris*, kept alſo by the Turks, in the ſaid deſarts, where our tax was but twenty pieces of ſilver for each paſſenger, and thirty for a Camel. From thence we were guided by many Soldiers to the third Caſtle called *Raphael*, making one long journey of 24 hours together: Here it is ſaid that the Kings of *Egypt* and *Judea*, fought many great Battels: which to me ſeemed very unlikely, becauſe there is nothing to relieve an army withal, except ſand and ſalt water.

There we paid ten pieces every paſſenger, and 20 for a beaſt. So departing thence the 22. in the morning, we came to *Gaza* in *Paleſtine*, a goodly fruitful Country, and there we were quitted of all the deſarts. In this town I ſaw the place where (as they told us) *Sampſon* pul'd down the two Pillars, and ſlew the *Philiſtines*: & ſurely it appears to be the ſame town, by reaſon of the ſituation of the Countrey: There we paid 22 pieces for each beaſt, and ten each paſſenger. From thence we went to a place called in Arabian *Canuc*, but by the Chriſtians *Berſhaba*, being upon the borders of *Judea*, where we paid but 2 pieces of ſilver each one, and four for a beaſt. Departing thence, the 23. in the morning, we pitched our Tents upon a Green cloſe under the

walls of *Ramoth* in *Gilead*: there I ſtayed all the day, and wrote eight letters for *England* by the forenamed *Caravan* which went for *Damaſco*, to be conveyed to *Conſtantinople*, and ſo for *England*. The next day being the 24 in the morning, I with other Chriſtians, ſet toward *Jeruſalem*, and the great *Caravan* went their way for *Damaſco*, but we pitched ſhort that night at a place call'd in Arabian *Cudechelanib*, being 16 miles from *Hebron*, where the Sepulchre of our father *Abraham* is, and 5 little miles from *Jeruſalem*. From thence departing in the morning being our Lady day in Lent, and 9 of the clock before noon, I ſaw the City of *Jeruſalem*, when kneeling down, and ſaying the Lords prayer, I gave God moſt hearty thanks for conducting me thither, to behold ſo holy a place with my eyes, whereof I had read ſo often before. Coming within a furlong of the gates, I with my companion Mr. *John Burrel*, went ſinging and praiſing God, till we came to the weſt gate of the City, and there we ſtayed, becauſe it is not lawful for a Chriſtian to enter unadmitted. My companion adviſed me to ſay I was a *Greek*, onely, to avoid going to Maſs: but I not having the *Greek* tongue, refuſed ſo to do, telling him even at the entry of the gate, that I would

neither

neither deny my Country nor Religion, whereupon being demanded who we were, Maſter *John Burrel* (anſwering in the *Greek* tongue) told them that he was a *Greek*, and I an Engliſhman. This gave him admittance to the *Greek* Patriark, but I was ſeized on and caſt in priſon, before I had ſtayed a full hour at the gate, for the Turks abſolutely denied, that they had ever heard either of my Queen or Country or that ſhe paid them any tribute. The, *Pater Guardian*, who is the defender of all Chriſtian Pilgrims (and the principal procurer of my impriſonment, becauſe I did not offer my ſelf under his protection, but confidently ſtood to be rather protected under the Turk then the Pope) made the Turk ſo much my enemy, that I was reputed to be a ſpy, and ſo by no means could I be releaſed from the dungeon.

Now give me leave to tell you how it pleaſed God that very day to deliver me, & grant me paſs as a Proteſtant, without yielding to any other ceremony, then carrying a waxcandle onely, far beyond my expectation. Here let me remember you, that when I ſtaied at *Ramoth* in *Gilead*, where I wrote the 8 letters for *England* by the *Caravan* of *Damaſco*, having ſo good leiſure, I went

to a Fountain to wash my foul linnen, and being earnest about my business, suddenly there came a Moor to me, who taking my cloaths out of my hand, and calling me by my name, said he would help me.

You need not doubt but this was some amazement to me, to hear such a man call me by my name, and in a place so far distant from my friends, country and acquaintance: which he perceiving, boldly thus spake in the Frank tongue, *why Captain, I hope you have not forgotten me for it is not yet 40 daies since you set me a land at* Alexandria, *with the rest of those passengers you brought from* Argier, *in your ship called the* Trojan: *and here is another in this* Caravan, *whom you likewise brought in company with me that would not be a little glad to see you.* I demanded of him if he dwelt there? he answered me no, saying, that he and his fellow were going in that *Caravan* to *Damasco* (which place they call *Sham*) and from thence to *Begdat*, which we call *Babylon*, and from thence to *Mecha* to make a *Hedge*, for so they are called when they have been at *Mecha*: moreover, he told me, that he dwelt in the City of *Fesse* in *Barbary*.

This man (in my mind) God sent to be the

the means of my immediate delivery: For after I had taken good notice of him, I well remembred that I ſaw him in my ſhip; though one man among 300 is not very readily known: for ſo many brought I from *Argier* into thoſe parts, of different Nations: as Turks, Moors, Jews and Chriſtians: I deſired this man to bring me to the ſight of his other companion, which (having waſhed my linnen) he did, and him I knew very readily. Theſe two concluded, that one of them would depart thence with the *Caravan*, and the other go along with me to *Jeruſalem*, which was the Moor before mentioned and ſuch kind care had the Infidel of me, that he would not leave me unaccompanied in this ſtrange Land: which I cannot but impute to Gods eſpecial providence for my deliverance out of priſon, or elſe had I been left in a moſt miſerable caſe.

When this Moor ſaw me [illegible] impriſoned in *Jeruſalem*, my dungeon being right againſt the Sepulchre of Chriſt, although he wept, yet he bid me be of good comfort, and went to the *Baſha* of the City, and to the *Saniacke*, before whom he took his oath, that I was a Mariner of a ſhip, who had brought two hundred and fifty or 300 Turks and Moors into *Egypt* from

*Argier* and *Tunis*, their journey being unto *Mecha*.

This Moor (in regard he was a *Mufſleman*) prevailed ſo well with them, that returning with ſix Turks back to priſon he called me to the door, and there ſaid unto me, that if I would go to the houſe of the *Pater Guardian*, and yield my ſelf under his protection, I ſhould be forced to no Religion but mine own, except it were to carry a candle: to the which I willingly condeſcended.

So paying the charges of the priſon, I was preſently delivered, and brought to the *Guardians* Monaſtery, where the *Pater* coming to me, took me by the hand, and bad me welcom, marvelling I would ſo much err from Chriſtianity, as to put my ſelf rather under the Turks, then his protection: I told him, what I did, was becauſe that I would not go to Maſs, but keep my conſcience to my ſelf; He replyed, that many *Engliſhman* had been there but (being Catholiques) went to Maſs, telling the Turks at the Gates entrance that they were *Frenchmen*, for the Turks know not what you mean by the word *Engliſhman*; adviſing me further, that when any of my countrymen undertook the like travel, at the gates of *Jeruſalem* they ſhould

term

term themſelves either *Frenchmen* or *Britans*, becauſe they are well known to the Turks.

This, or ſuch like, conference paſt between us: and further he asked me, how old our Queens Majeſty was, and what was the reaſon ſhe gave nothing to the maintenance of the holy Sepulchre, as well as other K. & Princes did: with diverſe other frivolous queſtions: whereto I anſwered accordingly. This day being ſpent even to twilight, M. *John Burrel* who paſſed as a *Greek* without any trouble came in unto us, being nevertheleſs confin'd to this Monaſtery; or elſe he might not ſtay in the City; for ſuch ſway do the Papiſts carry there, that no Chriſtian ſtranger can have admittance there, but he muſt be protected under them, or not enter the City. M. *Burrel* and I being together in the Court of the Monaſtery, 12 fat-fed Friars came forth unto us, each of them carrying a wax-candle burning, and two ſpare candles beſide, one for M. *Burrel*, the other for me: Another Friar brought a great Baſon of warm water, mingled with Roſes and other ſweet Flowers, and a Carpet being ſpread on the ground, and Cuſhions in chairs ſet orderly for us, the *Pater Guardian* came and ſet us down, giving each of

us

us a candle in our hands, then came a Friar and pull'd off our hose, and (setting the Bason on the Carpet) washed our feet.

So soon as the Fryar began to wash, the twelve Friars began to sing, continuing so till our feet were washed, which being done, they went along singing, and we with the *Guardian* came to a Chapel in the Monastery, where one of them began an Oration in form of a Sermon, tending to this effect: how meritorious it was for us to visit the holy Land, and see those sanctified places where our Saviours feet had trod.

The sermon being ended, they brought us unto a chamber where our supper was prepared; there we fed somewhat fearfully in regard that strange Victuals have as strange qualities: but committing our selves to God, & their outward appearing Christian kindness, we fell to heartily, supt very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainment in *Jerusalem*, which was the 25 of *March*, being our Lady day in Lent. Now follows what the Friars afterward shewed me, being thereto appointed by the *Pater Guardian*. Early the next morning we arose, and having saluted,

ted the *Pater Guardian*, he appointed us ſeven Fryars and a Trouchman: ſo forth we went to ſee all the holy places in the City which were to be ſeen, except thoſe in *Sepulchra Sancta*; for that required a whole daies work afterward, and at every place where we came we kneeled down, and ſaid the Lords prayer.

The firſt place of note that the Friars ſhewed us, was the place Judicial next the houſe of *Veronica Sancta*: and demanding of them what Saint that was, they told me it was ſhe that did wipe our ſaviours face, as he paſſed by in his agony.

Deſcending a little lower in the ſame ſtreet, they ſhewed me the way which our Saviour Chriſt went to crucifying, called by them *Via Doloroſa*.

Then on the right hand in the ſame ſtreet, I was ſhewen the houſe of the rich glutton, at whoſe gate poor deſpiſed *Lazarus* lay.

Holding on our way down this ſtreet, we came to a turning paſſage on the left hand, whence they told me *Simon Cirenus* was coming toward the *Doloroſus* way, when the Souldiers ſeeing him, called him and compelled him againſt his will, preſently to help our Saviour to carry his Croſs.

Then

Then they told me that in that ſame place the people wept when Chriſt anſwering, ſaid unto them, *Oh daughters of Jeruſalem weep not for me*, &c.

Next they ſhewed the Church where the Virgin *Mary* fell into an agony, when Chriſt paſſed by carrying his Croſs.

Afterward they brought me to *Pilates* Palace, which though it be all ruinated, yet is there an old Arch of ſtone, which is ſtill maintained by the Chriſtians, and ſtanding full in the high way, we paſſed under it: much like the way of paſſage under *M. Hammons* houſe in the Bulwark, but that the Arch is higher: for upon that Arch, is a Gallery which admitteth paſſage (over our heads) from one ſide of the ſtreet to the other: for *Pilates* Palace extendeth over the high way on both ſides, and *Pilate* had two great windows in the ſame Gallery, to gaze out both waies into the ſtreet, as Maſter *Hammon* hath the like advantage at both his windows.

Into this Gallery was our Saviour brought when he was ſhewn unto the Jews and they ſtanding below in the ſtreet, heard the words, *Ecce Homo*, Behold the man. A little from this place, is the foot of the ſtairs where our Saviour did firſt take

take up his Croſs. Then they brought me to the place where the Virgin *Mary* was conceived and born, which is the Church of S. *Anna*, and no Turkiſh Church. Next they ſhewed the pool where Chriſt cleanſed the Leapers, and then guiding me to S. *Stevens* gate, a little within it upon the left hand, they ſhewed the ſtone wherewith S. *Steven* was ſtoned. From hence I ſaw the ſtairs going up to Port *Area*, at which port there are divers Reliques to be ſeen, it was the Eaſt gate of the Temple which *Solomon* built upon Mount *Moria*, in which Temple was the place of *Sanctum Sanctorum*, but now in that place is builded a goodly great Church belonging to the Turks.

Thus ſpent I the ſecond day, being the 26 day of *March*, all within the gates of *Jeruſalem*, except my going to ſee the ſtone wherewith Saint *Steven* was ſtoned. The next day being the 27, having done our duty to God, and the *Pater Guardian*, we hired Aſſes for the Friars and the Trouchman to ride on, and going forth the City gates, we mounted and rode directly towards *Bythinia*.

By the way as we rode, they ſhewed the place of the fruitleſs fig-tree, which Chriſt curſed: next, the Caſtle of *Lazarus*, that *Lazarus* whom Chriſt loved ſo well:

for

for his house or Castle was in *Bythinia*, but it was utterly ruinated and nothing to be seen but the two sides of the wall.

In the same town they shewed the house of *Mary Magdalen*, but so ruinated, that nothing is left of it but a piece of a wall: there I saw likewise *Martha*'s house, consisting of 3 pieces of a wall: and thence they brought me to the stone where the two Sisters told Christ that *Lazarus* was dead, from whence passing on, they shewed the place where our Saviour raised *Lazarus* from death, after he had layen three daies in the ground, and where he was buried afterward when he died.

This place hath been notably kept from the beginning and is repaired still by the Christians: but yet in poor and very bare sort: And this is all that I saw in *Bythinia*.

From hence we rode to mount *Olivet*, and passing by *Bethphage*, they brought me to the place where our Saviour took the Ass and Colt when he rode to *Jerusalem* upon Palm-sunday. Riding from *Bethphage*, directly North, we came to the foot of Mount *Olivet*, where they shewed the place *Benedicta* of the Virgin *Maries* Annunciation: and ascending to the top of the mount we saw the place of our Saviours Ascension:

on: At the ſight whereof we ſaid our prayers, and were commanded withal to ſay five *Pater Noſters*, and 5 *Ave Maries*, but we ſaid the Lords prayer, took notice of the place and departed. This is the very higheſt part of Mount *Olivet*, and hence may be diſcerned many notable places: as firſt, Weſt from it is the proſpect of the new City of *Jeruſalem*: South-weſt from it, may be ſeen the proſpect of Mount *Sion*, which is adjoyning to new *Jeruſalem*: alſo in the valley between *Sion* & the Mount whereon I ſtood, I ſaw the Brook *Cedron*, the Pool *Silo*, the Garden wherein our Saviour prayed, the place where afterward he was betrayed, and diverſe other notable things in this valley of *Gethſemanie*: as the tomb of *Abſolon*, King *Davids* ſon, the tomb of *Jehoſhaphat*, and others, which I will ſpeak of when I come to them.

Full South from Mount *Olivet* I could ſee the places we came laſt from, as all *Bythinia* & *Bethphage*: alſo Eaſt North-eaſt from this Mount, may be ſeen both the River of *Jordan* which is ſome 15 miles off, and *Jericho*, which is not far, becauſe it is to the Weſt-ward of *Jordan*.

From Mount *Olivet* Eaſt and Eaſt-South-eaſt, may be ſeen the lake of *Sodom* and *Gomorrha*, which is ſome 100 miles long, and

8 miles

8 miles over: all these places I set with the Compass, when I was on Mount *Olivet*: for I stayed on the top of it some two hours and a half, having a little Compass about me.

Descending hence toward the foot Westward, we came to a place where the Friars told me, that a woman called Saint *Pelagia*, did pennance in the habit of a Friar: whereat I smiling, they demanded why I did so? I answered that to believe *Pelagia*, was a Saint, stood out of the compass of the Creed: they told me, when I came home at night they would shew me sufficient Authors for it: but when I came home I had so much to do in writing my notes out of my table-book, that I had not leisure to urge their Authors for Saint *Pelagia*.

By this time they brought us to the place where our Saviour did fore-tel the judgment then where he made the *Pater Noster* or Lords Prayer, and then where the Apostles made the *Creed*.

From hence we came to the place where Christ wept for *Jerusalem*, and from thence to the place where the Virgin *Mary* gave the Girdle to St. *Thomas*; and then to the place where she prayed for S. *Steven*. All these last were coming down Mount *Olivet*,

*vet*, toward the valley of *Gethſemanie*, where by the way we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her Husband *Joſeph*, with the Sepulchre of *Anna*, and many others in that Church.

This Church ſtandeth at the foot of Mount *Olivet*, and was built (as they ſay) by *Helena* the mother of *Conſtantine* the Great: Here the Friars went into the Virgin *Maries* Sepulchre, and there either ſaid Maſs or Prayers while we in the mean time went to dinner.

In this Church is a Fountain of exceeding fine water, and in regard we went down into a Vault, as it were, it giveth a marvellous loud eccho or ſound.

Hence we went to the Cave whether *Judas* came to betray Chriſt when he was at prayer, and thence to the garden where our Saviour left his diſciples, commanding them to watch and pray, but found them ſleeping at his return: then they brought me to the Garden where Chriſt was taken: theſe laſt three were in the valley of *Gethſemanie*, Riding into the town (whereof the valley bears the name) on the left hand I ſaw the before remembred Sepulchres of *Abſolom* and *Joſhaphat*, and on the right the Brook

*Cedron*

*Cedron*, which at my being there had not one drop of water in it (for indeed) it is but a ditch to convey the water to the two hills (I mean Mount *Olivet*, and Mount *Sion*) when any ſtore of rain falleth. And this ditch, or broke *Cedron*, is in the valley between both thoſe Hills.

Hard by the brook *Cedron*, they ſhewed me a ſtone marked with the feet and Elbows of Chriſt, in their throwing of him down when they took him, and ever ſince (ſay they) have thoſe prints remained there.

From thence we rode to the place where St. *James* the younger hid himſelf and afterward was buried there: there alſo they ſhewed where *Zachariah* the ſon of *Barachiah* was buried, and brought me to another place, where (they ſay) the Virgin *Mary* uſed often to pray.

Then came we to the pool of *Silo*, wherein M. *Burrel* and I waſhed our ſelves, and hence we were ſhewen the place where the Prophet *Eſay* was ſawen in pieces: thence they guided us to an exceeding deep well, where the Jews (as they ſay) hid the holy fire in the time of *Nebuchadnezzar*.

Here we aſcended from the valley to a hill ſide, which lyeth juſt South from Mount

Mount *Sion*, but there is a great valley between, called *Gehimion*, and there they ſhewed the place where the Apoſtles hid themſelves, being a Cave in a Rock. Aſcending higher hence, they brought me to the field, or rather to be more rightly termed the Rock, where the common burial place is for ſtrangers, being the very ſame ( as they ſay ) which was bought with the 30 pieces of ſilver, that *Judas* received as the price of his Maſter, which place is called *Aceldema*, and is faſhioned as followeth. It hath 3 holes above, and on the ſide there is a vent, at the upper holes they uſe to let down the dead bodies, to the depth of about ſome fifty foot.

In this place I ſaw two bodies, new or very lately let down, and looking down ( for by reaſon of the three great holes above, where the dead bodies lie, it is very light ) I received ſuch a ſavour into my head, as it made me very ſick, ſo that I was glad to entreat the Friars to go no further, but to return home to the City.

So we went through the valley of *Gehemion*, and at the foot of Mount *Sion* (having a little bottle of water which I brought from the Pool *Silo*) I drank, and reſted there

there an hours ſpace, eating a few Raiſins and Olives which we brought with us from *Jeruſalem* in the morning.

After I had well reſted and refreſhed my ſelf, we began to aſcend Mount *Sion*, and a little way up the hill they ſhewed me the place where *Peter* having denyed Chriſt, and hearing the Cock-crow, went out and wept.

Aſcending higher, they ſhewed the houſe where the Virgin *Mary* dwelt, which was near unto the Temple: then they brought me to the place where the Jews ſetting on the bleſſed Virgin *Mary* to take her, ſhe was conveyed away by miracle.

Hence we went to the houſe of *Cajaphas*, which was ſomewhat higher upon Mount *Sion*, and there I ſaw the Priſon wherein our Saviour was detained. Paſſing on ſtill higher, they guided me to a little Chappel which is kept by the *Armenians* whereinto entering, at the high Altar they ſhewed the ſtone which was upon our Saviours Sepulchre (as they ſay) it is near the place where *Peter* denyed Chriſt: for there they ſhewed me the Pillar whereon the Cock ſtood when he crowed.

Hence was I brought to the place where our

our Saviour made his laſt Supper, and thence came where the holy Ghoſt deſcended upon the Apoſtles: whence paſſing on, they ſhewed me the place where Chriſt appeared to his Diſciples the eighth day after his Reſurrection, where, S. *Thomas* deſired to ſee his wounds.

Near this place upon Mount *Sion*, the Virgin *Mary* died, and hard by, they ſhewed a place bought by the Pope of the Turks, for the burial of the *Europian* Chriſtians, becauſe he would not have them caſt into *Aceldema* : they told us that the year before, five Engliſhmen were buried in that place, whether by the Friars poyſoning them, or howſoever elſe it happened, but we thought it ſtrange that all five ſhould die together in one week. Thence came we to the houſe of *Annas* the high Prieſt, which is now only two very old walls, and nothing elſe of it to be ſeen: at the ſide of one of the walls is an old Olive-tree, whereto they told me that our Saviour was faſt bound : and demanding a reaſon thereof, they ſaid that when he was brought unto his houſe, *Annas* being aſleep, his people would not awake him : ſo during their time of ſtay, they bound him to that Olive-tree, and when he awaked, then he was brought in and examined.

Departing hence toward the South gate of the City which ſtandeth likewiſe upon Mount *Sion*, we alighted from our Aſſes, and entring, I noted it well: for I had ſeen three of the four gates.

And being deſirous to ſee the North-gate alſo, they brought me to the Church of S. *Thomas*, which is within the wall all ruinated: then to the Church of St. *Mark*, where *Peter* came being delivered out of Priſon by the Angel that brake open the gate. Then they ſhewed me the houſe of *Zebedeus*, whence we came to a place kept by the *Abaſſines*, and there aſcending firſt by a dark way, led on by a line or cord, we attained to a high place near to the *Sepulchra Sancta*, where I paid two pieces of ſilver to go in, and being entred, I demanded what place it was? the ſame (quoth they) where *Abraham* would have ſacrificed his ſon *Iſaac*.

Thence went we to the priſon where S. *Peter* and *Saint John* were, being the next door to the Priſon wherein I was put before: which made me the ſorrier, that it was not my fortune to have gone into it being ſo near it.

Hence we came to the North-gate being

ing on Mount *Calvary* ſide, where having well viewed the gate, and perceiving it grew late, we went directly home: this was my third daies work, in and about *Jeruſalem*, wearied not a little with often alighting to pray: for at each ſeveral place before recounted, we diſmounted and ſaid the Lords Prayer on our knees.

On the morrow being the 28th day, early in the morning, we took our Aſſes, riding forth at the Weſt gate, through which I firſt entred, and paſſing South, we left Mount *Sion* on the left hand: at the foot whereof they ſhewed the houſe of *Uriah*, and the Fountain where *Bathſheba* waſhed her ſelf when King *David* eſpied her out of his Turret.

Thence went we to the place where the Angel took up *Habakkuk* by the hair of the head to carry meat to *Daniel* in the Lyons den. Next came we to the place where the wiſe men found the Star when it was loſt, and then where the Virgin *Mary* reſted her ſelf under a tree as ſhe came from *Bethlehem* to *Jeruſalem*, which tree they ſtill repair by ſetting another cloſe to the root of it.

Hence rode we to the houſe of *Elias* the Prophet, where they ſhewed his uſual place of ſleeping, and his houſe ſtandeth ſo

upon a hill, as from thence I ſaw *Bethlehem* afar off.

Thence we went to anold ruinated houſe, which they told me was *Jacobs*: which may the better appear to be ſo, for in the field thereto adjoyning, is the tomb of *Rachel*, *Jacobs* wife: and ſome two miles from this tomb is a Town in the ſame field called *Bethefula*, the Inhabitants whereof are all Chriſtians.

In this great field (being between *Jeruſalem* and *Bethlehem*) did lie the camp of *Senacherib* when he beſieged *Jeruſalem*. From hence we rode to the field where the Angels brought tydings of great joy to the Shepherds, which is two miles from *Beth-l-hem*: and thence we rode to *Bethlehem* to the Monaſtery, wherein were about ten Friars; who welcomed me very kindly and brought me firſt into a great Church, then into a large entry, wherein I ſaw the name of M. *Hugo Stapers* twice ſet, one above another, and between them both I ſet my name.

Then they guided me down the ſtairs into a vault, where was a Chappel built in the place of our Saviours Nativity, encloſing both it and the Manger wherein Chriſt was laid, and alſo the place where he was preſented with gifts by the wiſemen.

Over

Over this Chappel is a great Church, built by Queen *Helena* mother to *Conſtantine* the great (as they ſay) and further I ſaw divers Tombs of holy men and others.

Going up to the top of the Church, I ſaw upon the leads the name of M. *Hugo Stapers* again ingraven, which made me look the more earneſtly for ſome other *Engliſhmens* names; but finding none, I graved my name and came away: then went we in and dyned with the Friars.

After dinner, they brought me to a place where the Virgin *Mary* hid her ſelf, when ſearch was made to kill the Children.

So taking my leave of *Bethlehem*, giving the Friars three pieces of Gold for my dinner and my company with me being Eight in number, mounting our Aſſes, we rode to the Well, where King *Davids* three Captains fetched water for him, through the whole hoſt of the *Philiſtines*: which ſtandeth a little way from *Bethlehem*, towards *Jeruſalem*, and hath three places to draw water up.

Hence went we preſently back to *Jeruſalem*, entring the gate at four a clock afternoon, and at five the Turks let us into the *Sepulchra Sancta*, each of us paying nine

pieces of Gold for our entrance.

No ſooner were we in, but they locked the gates, ſo there I ſtayed till 11 of the clock the next day, and then came we forth: Now follows what I ſaw in *Sepulchra Sancta*. Firſt I obſerved hanging without the gate, at leaſt 100 lines or ſtrings, and in the gate is a great hole, whereat a little Child may eaſily creep in: whereof demanding the reaſon, they told me that the hole ſerved to give victuals at, for them which lie within the Church, which are above 300 perſons, men and women, all Chriſtians, and there they live continually night and day, and can have no paſſage in or out, but when the Turks open the gate for ſome Pilgrim: which hapeneth not ſometimes in 14 daies: Wherefore theſe Chriſtian Lodgers in the Church have their whole houſhold there, and boarded lodgings built for them.

The ſtrings hanging at the gate, have each one a Bell, faſtned at the lodgings, and when their ſervants (which are without) bring them any meat, each rings the Bell belonging to his houſhold, and ſo come accordingly (each knowing his own Bell) for receipt of their food. The ſeveral ſorts of Chriſtians which I ſaw in this Church, I will in order deſcribe.

Firſt

Firſt, the *Romans*, for they bare the greateſt ſway of all. Secondly, The *Greeks*, for they be next in number to the *Romans*, yet little better then ſlaves to the Turk. Thirdly, the *Armenians*, who have been ſo long time ſervants to the Turk, that having forgotten their own language they uſe all their ceremonies in the *Arabian* tongue, and ſo I heard them. The 4th ſort of Chriſtians are *Neſtorians* who are likewiſe ſlaves to the Turk, and have no other language then the *Arabian*. The fifth are the *Abaſſines*, being people of the land of *Preſter John*. The ſixth are the *Jacobines* that are circumciſed Chriſtians, but ſlaves likewiſe and ſervants to the Turk.

All theſe (Chriſtians in name) have bought of the Turk their ſeveral places in the Church, and by-rooms for eaſe, being never fewer in number of all theſe ſix ſorts then 250 or 300 continually there lying, and praying after their manner.

The places where they ordinarily uſe to go and ſay their devotions are thus as I deſcribe them, and as the *Romans* Friars brought me to them.

Firſt, The Pillar whereat our Saviour was whipped.

Secondly, The place where he was imprisoned, while they were preparing or making his Cross.

Thirdly, Where the Souldiers divided his Garments.

Fourthly, Where the Cross was found by Queen *Helena*, which is at the foot of Mount *Calvarie*, and hard by it, is the Chappel of the said Queen *Helena*.

Fifthly, The place where Christ was crowned with Thorns: which I could not see till I was glad to give the *Abassines* that kept it two pieces of silver.

Sixthly, the place where the Cross being laid along on the ground, our Saviour was nayled fast unto it.

Seventhly, The place on the top of Mount *Calvarie*, where the Cross stood when he suffered.

Eightly, the Rock that rent at his crucifying, which is a thing worth observation for it is slit like as it had been cleft with wedges and beetles, even from the top to the two third parts downwards, as it were through the brow and breast of the Rocks: Nor is the rent small, but so great in some places, that a man might easily hide himself in it, and so groweth downward less and less.

Ninthly, The place where the three

*Maries*

*Maries* anointed Chriſt after he was dead.

Tenthly, Where he appeared to *Mary Magdelen* in the likeneſs of a Gardiner.

And (whence we came) to the Sepulchre itſelf, which is the laſt place where they uſe any prayers.

From whence I went to ſee the Tombs of *Baldwin* and *Godfrey* of *Bullogne*: And returning back to the Sepulchre, I meaſured the diſtance between place and place, ſpending thus the time from five of the clock before night, when I came in, until next day at Eleven of the Clock at my coming forth, writing down all things I thought worth notice.

My companion Maſter *John Burrel* and I being thus come forth of the Church, we went to the *Pater Guardian* to dinner, where we had tydings that five other *Engliſhmen* were arrived at the City gates, travelling towards *Aleppo*. Their names were M. *William Bedle*, Preacher to the Engliſh Merchants, which lived at *Aleppo*: M. *Edward Abbot*, ſervant to the right Worſhipful Sir *Joh. Spencer*: M. *Geffe. Kirbie*, ſervant to the worſhipful M. *P. Banning*, & Leigiers for them in *Aleppo*, 2 other young men, the one called *John Elkins*, the other *Jaſper Tymme*. Theſe five hearing of my being there,

came all to the houſe, and theſe ( though they ſaw not my impriſonment, nor were with me at the ſight of thoſe things, in and about *Jeruſalem* ) can witneſs that they were acquainted therewith at the gates, and teſtifie the other truths beſide. Theſe men, as alſo my companion Maſter *John Burrel*, I left behind me in *Jeruſalem*, departing thence to ſee other places in the Country of *Paleſtine*: But let me firſt tell you, what I obſerved in the Cities ſituation, becauſe I was informed before I came to ſee it, that it was all ruinated, though (on the ſight thereof) I found it otherwiſe, having a little Compaſs about me, to ſet ſuch places as I could eaſily come by.

Underſtand then firſt of all, that the very heart of the old City was ſeated on Mount *Sion* and Mount *Moria*: to the North part whereof was Mount *Calvarie*, without the gates of the old City, about a ſtones caſt and no further. But now I find this new City, ſituated ſo far in the North part, that it is almoſt quite off Mount *Sion*, but yet not off Mount *Moria*, which was between Mount *Sion* and Mount *Calvarie*, ſo that now (undoubtedly) the South walls of the City are placed on the North foot of the Hill of *Sion*. The Eaſt wall which doth confront

confront Mount *Olivet*, is a great part of the ancient wall, and ſo from the South-eaſt angle North a quarter of a mile behind Mount *Calvarie*: ſo that Mount *Calvarie*, which was in former times a ſtones caſt without the City, and the appointed place for ordinary execution, I find to be now ſeated in the heart or middle of the new City.

This Mount *Calvary* is not ſo high as to be called a Mount, but rather a piked or ſpired Rock: For I noted the ſituation of it, both when I was at the top of it, and when I came to the Sepulchre, the Sepulchre being diſtant (I mean from the foot of it) 173 foot, as I meaſured it: Whereupon I conclude, that the place of burial, which *Joſeph* of *Arimathea* made for himſelf, was from the foot of Mount *Calvarie*, 173 foot Weſt-ward, in which place is the Sepulchre of our Saviour.

The Sepulchre itſelf is two foot and a half high from the ground, eight foot in length, and four foot broad wanting three inches, being covered with a fair ſtone of white colour. Over the Sepulchre is a Chappel built, the North wall whereof is joyned cloſe with the North ſide of the Sepulchre: and the Chappel is of like ſtone as the Sepulchre is, conſiſting of fifteen

fifteen foot in breadth, five & twenty foot in length,& above forty foot in height. In this Chappel are alwaies burning thirty or forty Lamps, but upon Festival daies more, which are maintained by gifts given at the death of Christians in *Spain*, *Florence*, and other parts, to be kept continually burning and the givers of these Lamps have their names ingraven about the upper edges of them, in letters of gold, standing in a band of gold or silver.

This Chappel is inclosed with a Church & yet not that only, but therewith is circled in all the forenamed holy places, *viz.* where Christ was whipt: where he was in prison: where his garments were divided: where the Cross was found: where he was crowned with Thorns: where he was nayled on the Cross: where the Cross stood when he suffered: where the vail of the Temple rent: where the three *Maries* anointed him: where he appeared to *Mary Magdalen*: and in brief, all the most notable things, either about Mount *Calvarie*, or *Joseph's* field of *Arimathea*, are inclosed within the compass of this Church, which was built by Queen *Helena*, Mother to *Constantine* the Great, she being (as I have read in some Authors) an English woman and daughter to King *Coel*, that builded

builded *Colchester*: which being urged to them, they denied it. I measured this Church within, and found it to be 422 fathoms about: the one side of it likewise I found to be 130 fathoms: Thus much for Mount *Calvarie*, which is now in the midst of the City.

From the North-east angle of the City to the North-west is the shortest way of the City, and from the North-west angle to the South-west, is as far as from the South-east to the North-east: But from the South-west to the South-east, which is the South-wall that standeth on the foot of Mount *Sion*, I measured, and found it to be 3775 foot, which is about three quarters of a mile. Upon this South side of the City, is a great Iron gate, about which gate are laid 17 pieces of brass Ordinance: This gate is as great as the West gate of the Tower of *London*, and exceeding strong: the walls being very thick, and on the South side 50 or 60 foot high: So much for the South wall and side of the City.

The North wall is not altogether so long, but much stronger, for on the North-side it hath been often surprised, but on the South side never: and on the East side it is impregnable, by reason of the edge of the Hill which it standeth

on,

on, which is five times as high as the Wall.

On the North ſide are 25 pieces of braſs Ordnance near the gate, which is of Iron alſo, but what are in other places, as at the corners or angles, I could not come to ſee, and inquire I durſt not. The Eaſt-wall containing the gate where Saint *Stephen* was ſtoned a little without, and to this day called Saint *Stephens* gate, I ſaw but five pieces of Ordnance there, and they were between the gate and the ruins of Port *Aurea*, which is to the ſouthward: concerning the Weſt ſide of the City, at the gate whereof I entred at my firſt arrival, it is very ſtrong likewiſe and hath fifteen pieces of Ordnance lying near together, and all of Braſs: This gate is alſo made of Iron, and this Weſt wall is altogether as long as the Eaſt wall; But it ſtandeth upon the higher ground: ſo that coming from the Weſt to the Weſt wall, you can ſee nothing within the City but the bare wall: but upon Mount *Olivet*, coming towards the City, from the Eaſt, you have a very goodly proſpect of the City, by reaſon the City ſtandeth all on the edge of the Hill.

To conclude, this City of *Jeruſalem* is the ſtrongeſt of all the Cities that I have yet

yet ſeen in my journey, ſince I departed from *Grand Cayro*: but the reſt of the country is very eaſy to be ſurprized: yet in the City of *Jeruſalem* are three Chriſtians for one Turk, and many Chriſtians in the Countrey round about, but they all live poorly under the Turk.

Now how the Country about *Jeruſalem* lyeth, for your more eaſy and perfect undeſtanding, I will familiarly compare their ſeveral places, with ſome of our native Engliſh Towns and Villages, according to ſuch true eſtimation as I have made of them. Imagine I begin with *London*, I mean much upon the point of diſtance.

The City of *Bethlehem*, where Chriſt our Saviour was born, is from *Jeruſalem* as *Warſworth* is from *London*, I mean much upon the diſtance.

The plain of *Mamre* is from *Jeruſalem*, as *Guilford* is from *London*: in which place or near to it, is the City of *Hebron*, where our Father *Abraham* lyeth buried.

*Berſhaba* is from *Jeruſalem*, as *Alton* is from *London*: *Ramoth Gilead* is from *Jeruſalem*, as *Reading* is from *London*.

*Gaza*, which is the South-weſt part of *Paleſtine*, is from *Jeruſalem* as *Salisbury* is from *London*.

*Aſcalon* is from *Gaza* North-eaſt. *Joppa*

*Joppa* is from *Jerusalem* as *Alisbury* is from *London*.

*Samaria* is from *Jerusalem*, as *Royston* is from *London*.

The City of *Nazareth* is from *Jerusalem* as *Norwich* is from *London*.

From *Nazareth* to Mount *Tabor* and and *Hermon*, is five miles North east: these two stand very near together, *Tabor* being the greater.

From *Tabor* to the Sea *Tiberias*, is eight miles North-east.

From *Jerusalem* to Mount *Savia*, is ten daies journey and North-east thence.

These places last spoken of (beginning at *Samaria* I was not in, but the other five Englishmen that met me in *Jerusalem*, coming through *Galilee*, came through them, and of them had I this description: they received of me likewise the description of my journey through *Palestine*.

The place were Christ fasted 40 daies and 40 nights, called Quarranto, is from *Jerusalem* as *Chelmsford* is from *London*.

The River *Jordan* (the very neareſt part thereof) is from *Jerusalem* as *Epping* is from *London*.

*Jericho*, the neareſt part of the plain thereof, is from *Jerusalem* as *Lowton* hall (Sir *Robert Wroths* house) is from *London*.

The

The lake of *Sodom* and *Gomorrah*, is from *Jeruſalem* as *Graveſend* is from *London*.

The river *Jordan* runneth into the Lake, and there is ſwallowed up which is one of the greateſt ſecrets (in my mind) in the world, that a freſh water ſhould run continually into this ſalt Lake, and have no iſſue out, but there is loſt: and the Lake continuing ſtill ſo ſalt, as no weight of any reaſonable ſubſtance will ſink into it, but floateth upon it, ſo that a man or dead beaſt will never go down. And further note, that what filth ſoever was brought into it by the River *Jordan*, or any other ſubſtance, it ſwims continually upon the water, and being toſſed thereon by the weather, in time it becometh a congealed froth, which being caſt upon the banks, and there dryed by the extream heat of the Sun, becomes black like Pitch, which in that Country is called *Bitumen*, whereof I have brought ſome with me from thence. This Lake is about eight or nine miles broad, and about eighty or a hundred miles long: the length ſtretching from the North, where the River *Jordan* falleth into it, to the South-ward, and hath no farther iſſue.

The fields where the Angels brought tydings to the Shepherds, lie from *Jeruſalem* as *Greenwich* doth from *London*. Mount

Mount *Olivet* lyeth from Jeruſalem as *Bow* from *London*.

*Bethania* is from *Jeruſalem* as *Black-wall* is from *London*.

*Bethphage* is from *Jeruſalem* as *Mile-end* is from *London*.

The valley *Gethſemany* is from *Jeruſalem* as *Ratcliff Fields* lie from *London*.

Brook *Cedron* is from *Jeruſalem*, as the ditch without *Algate* is from *London*.

Mount *Sion* is near adjoyning to *Jeruſalem*, as *Southwark* to *London*.

Thus have I deſcribed the City of *Jeruſalem*, as it is now built, with all the notable places therein, and near the ſame, and the Country about it: by which compariſons you may well underſtand the ſituation of moſt parts of the places near it: and thereby you may perceive that it was but a ſmall Country, and a very little plot of ground, which the *Iſraelites* poſſeſſed in the Land of *Canaan*, which is now a very barren Countrey: For within fifteen miles from *Jeruſalem* the Country is wholly barren, and full of rocks, and ſtony: and unleſs it be about the plain of *Jericho*, I know not any part of the Country at this preſent that is fruitful: what it hath been in times paſt: I refer you to the declaration thereof made in the holy Scriptures: My opinion

is, that when it was fruitful, and a Land that flowed with Milk and Hony, in thoſe daies God bleſſed it, and that then they followed his Commandments, but now being inhabited by Infidels (that prophane the name of Chriſt, and live in a filthy and beaſtly manner) God curſed it, and it is made ſo barren that I could get no bread when I came near it: For one night as I lodged ſhort of *Jeruſalem*, at a place called in the *Arabian* tongue, *Cuda Chenaleb*, I ſent my Moor to a houſe (not far from the place where we had pitched our Tents) to get ſome bread, and he brought me word there was no bread there to be had, and that the man of that houſe did never eat bread in all his life, but onely dryed Dates, nor any of his houſhold: Whereby you may partly perceive the barrenneſs of the Countrey at this day, onely as I ſuppoſe by the curſe that God laid upon the ſame: for they uſe the ſin of *Sodom* and *Gomorrah* very much in that Country, ſo that the poor Chriſtians that inhabite therein, are glad to marry their Daughters at twelve years of age, unto Chriſtians, leſt the Turks ſhould raviſh them: and to conclude, there is not that ſin in the world, but it is uſed amongſt thoſe Infidels who now inhabit therein, and yet

it

it is called *Terra Sancta*, and in the *Arabian* tongue *Cuthea* which is the Holy Land, bearing the name onely and no more: for all holiness is banished from thence by those Thieves, filthy Turks and Infidels that inhabite the same: Having my certificate sealed by the Quadrian, and a letter delivered to me, to shew that I had washed my self in the River of *Jordan*, I departed from *Jerusalem*, in the company of the Moor that helpt to get me out of prison, leaving *Edward Abbot*, *Jefferie Kerbie*, *John Elken*, *Jasper Tymme*, and *M. Bedle* the Preacher (whom I met there by chance, not knowing of their coming) behind me in *Jerusalem*, and which grieved me most, the Gentleman of *Middleborough*, called M. *John Burrel*, that I met withal at *Grand Cairo*, who had born me company from thence to *Jerusalem*, forsook me there, and stayed in *Jerusalem* with the other five *Englishmen*, and so was I left alone to the mercy of my Moor that kept me company, and never left me till I came to *Grand Cairo*. Now what happened to me in my travelling from *Jerusalem* to *Cairo*, and from thence to *Alexandria*, where my ship lay, I will hereafter declare.

Departing from *Jerusalem*, we got safely to *Rama* and from thence went to *Ascalon*, and

&ſo to *Gaza*, which lyeth upon the Borders of the Deſarts of *Arabia*: at one of thoſe two places I hoped to have ſome paſſage by water, either to *Alexandria*, or to *Damietta*, but failing thereof, I was in a maze and knew not what to do; whether I were beſt to go back again to *Jeruſalem*, or to put my ſelf deſperately into the hands of the wild *Arabians*, to be by them conducted to *Grand Cairo*: one of thoſe two courſes I muſt of force take, there was no hope of paſſage, and yet I had another hope I ſhould find paſſage at *Joppa*, and for that cauſe ſtayed at *Gaza*, and ſent my Moor to *Joppa* to ſeek for paſſage, but there was none to be had. At laſt conſidering with my ſelf that my haſt into *Egypt* was great; for I had left my man *Waldred* in *Cairo*, with my ſtock of one thouſand two hundred pounds, and my ſhip lay in the rode of *Alexandria*, with ſixty men in her, and whether they would depart without me, or no, I knew not: for that when I went from them to go up to the River of *Nylus* to *Cairo*, I had no intent to go for *Jeruſalem*. My buſineſs ſtanding thus I was forced to this extremity, to make away all the money I had about me, and to put my ſelf into the hands of two wild *Arabians*, who undertook

dertook to carry me and my Moor (without whom I durſt not go) to the City of *Cairo*, in four daies if I would pay them four and twenty Sultans of Gold, when I came to the *Materia* near *Cairo*, and upon that condition, they would deliver me ſafely there, otherwiſe they ſaid that they would carry me priſoner with them, or elſe cut my throat; And ſo agreeing with them, by my Moor who ſpake for me, and withal warranted me to go ſafely, ſwearing that he would not leave me by any means; the two wild *Arabians* provided two good Dromedaries for us to ride on, I and the Moor riding before and the *Arabians* behind us, two upon each Dromedary, and ſo departed from *Gaza*, about two in the Clock in the afternoon, and rode a hard pace: thoſe kind of beaſts going ſo hard, that within four hours I was ſo weary, that I deſired them to ſuffer me to alight down to reſt me, which we did about ſix of the Clock in the evening, and being alighted, the *Arabians* tyed the Dromedaries two forefeet together, as their manner is, making them kneel down: which done, we ſate down to eat a few Raiſins and Bisket, ſuch as we carryed in our Alforges; but in the mean time, one of our Dromedaries brake his halter and ran back again towards

*Gaza*, whereupon one of the thieves took the other Dromedary, and made after him, untill both he and the other that broke looſe and ran away, were both out of our ſight: then the other *Arabian* that ſtayed behind with us, ran after them, and we were left alone in the wild Deſarts of *Arabia*: at laſt, night approaching, and both our guides, and Dromedaries being gone, we were both in no ſmall fear what would become of us: in which caſe, leaving my Moor with the Alforges (wherein we carryed our victuals) I went up to the top of a ſandy hill, not far from thence, to ſee if I could eſpy our two thieves; I was no ſooner upon the top of the hill, but I ſaw four wild *Arabians* come running towards me, from the other ſide of the ſandy hill: which I perceiving, ran in great haſt to my Moor, yet I could not run ſo faſt, but one of the thieves was at my heels, and drawing out his ſword, bad my Moor deliver me to him; but the Moor bad him ſearch me (for he knew well that I had nothing about me worth any thing, only my hair cloth Coat) and ſaid further to him, this *Guair* (which is as much as *unbeliever*) is to be conducted to *Cairo* in four daies, by two of your companions, and therewith named them unto

unto him, whereunto they all made answer that if it were true, they would do me no hurt, but if their companions came not again with their Dromidaries, then they would carry us away with them, but within 2 hours after in the night time, my two *Arabians* came again with their Dromedaries, and then they were all fellow thieves. And we gave them a few Rasins and a little water, & so departed, and the fourth day at night we came to a place where the *Arabians* had Tents, and there they gave me some Camels milk, and beheld me so earnestly, as if they had never seen a white man before: From thence we departed, and the next night we came to *Salbia*, where being sore shaken in my body (notwithstanding I was swathed with rollers) I was constrained to give over my Dromedaries, and to get Horses, which they procured there of some of their acquaintance. This Dromedary is a kind of beast like unto a Camel, but it hath a lesser head, and a very small neck, but his leggs are as long, and there is no more difference between a Camel and a Dromedary, then there is between a Mastiff-dog and a Greyhound: these beasts eat but little, and drink less, for they drank not as long as I was with them; and it is said that they will not

not drink in eight or ten daies together, but cannot abſtain ſo long from meat. And by this you may ſee that I was as far in four daies, as I was going in twelve daies before: I think a good Horſe will run as faſt, but not continue it: their pace is a reaching trot, but very hard and quick. From the edge of *Salhia*, which is upon the Eaſt ſide of *Gozan*, I took Horſe: But the reaſon why the *Arabians* did grant to get me horſes, was not becauſe they pittyed me for my wearineſs, but for that they durſt not go any nearer to the inhabited Countrey with their Dromedaries, and there one of them ſtayed, the other went with me to *Materia*, from whence I ſent my Moor to *Cairo*, to fetch me their hire, and there I payed them that let me the horſes, ſix pieces of Gold, and gave the two wild *Arabians* twenty four pieces of Gold, and then they delivered me ſafely into the cuſtody of my Moor, within three miles of the City *Cairo*, where I was welcomed by the Conſul and others there reſident, and and there I payed my honeſt Moor ſix pieces of Gold, and bought divers proviſions for him to furniſh him in his journey to *Mecha*, in which journey as he returned again he dyed.

In *Cairo* I ſtayed two daies, and the 7th night after I came to *Bullac*, and there took boat, and in 3 daies I got down the River of *Nilus* to *Roſſetta*, and there taking horſe with a *Janiſary*, I fell into greater danger then any I had during my journey; for that between that Town and *Alexandria*, there were diverſe great *Janiſaries*, who came from *Conſtantinople*, and were newly landed at *Alexandria*, who having tyred their horſes, would have taken our two Mules from us, which my *Janiſary* refuſed them, and therewith drew out his ſword, and they to be revenged came running to take me, and having laid hands upon me, four of them beat me cruelly and drove me to the paſſage that was hard by, and there would have killed me, which my *Janiſary* perceiving, and ſeeing that nothing could appeaſe them but our two Mules, after he had been ſore wounded, he delivered them unto the other *Janiſaries*, or elſe I had there been ſlain, after my long and weary journey, being within five miles of my ſhip, that lay in the Rode at *Alexandria*: and ſo he being ſore wounded, and I well beaten, at laſt we got to the gates of *Alexandria*, but it was

ſo

ſo late that we could not get in, but were forced to ſtay all that night (till morning) upon the hard ſtones, and in the morning I got aboard of my ſhip, when I had been from it fifty daies: And ſo I ended my Pilgrimage.

# A JOURNEY TO JERUSALEM.

OR,

## The Travels of Fourteen English Men to *Jeruſalem*, in the Year 1669.

---

### Aleppo.

Honoured Sir.

THeſe ſerve to Accompany an Account of my Journey to the Holy Land, for which I might refer you to others, who have given a moſt exact Relation of that Pilgrimage, yet according to your deſires, I preſent you with this my Deſcription.

Tuesday *May* 3. 1669. we set sail from *Scanderoon*, with a *N. E.* Wind on the *Margaret*, *Tho. Middleton* Commander, being fourteen English Men, (of the Factory of *Aleppo*) in Company; but being forced to return three times, by contrary Winds, by *May* 10. we arrived at *Trippoly*, whose Port is guarded with six small Castles, near the Sea, and one great Castle upon the Land; and is defended from Tempests on the West with Islands, and on the East with a Cape of Land; so that none but a North wind can be prejudicial to ships in this Port: the Ground is stony, which forced the Captains to buoy up their Cables, the ships riding in six or seven Fathom Water.

The Town is about a mile from the Marine, situated upon the shelf of a Hill, and hath one good Castle for its defence; the Town is ruinate, and there were few People to be seen, at that time, it being the time of making white Silk, most of the People being in their Gardens.

*May* Thirteen, after three days Treatment by the *Consul* (for *English*, *French* and *Dutch*) with extraordinary Civility, about four of the clock in the afternoon, we set forward for Mount *Lebanon*, and two hours Riding from *Tripoly*, we pitched

ed

ed our Tent at the Village *Coffer ſinue*; the Inhabitants are Chriſtians, and live in houſes made of Reeds, and covered with Buſhes; and the Rode to this Village is very good and pleaſant, paſſing to it, through a Forreſt of Olive Trees; and in the Valleys, are Gardens of Mulberries, with which they feed their Silk-Worms.

Friday *May* fourteenth, we departed from *Coffer ſinue*, about four of the clock in the morning, paſſing in a good Rode, and through Plains ſowed with Wheat: about ſix of the Clock, we paſſed over ſeveral Mountains reſembling Marble, if not really ſo; from which we had a very good Proſpect of the fruitfulneſs of the Valleys: between theſe Mountains, upon the aſcent of an Hill, we came to a Fountain, where we break-faſted; at ſeven of the clock we roſe from the Fountain, and having paſſed a very dangerous ragged Mountain, about nine of the Clock we came to *Eden*, a ſmall Village, and extraordinary pleaſantly ſeated, being ſurrounded with Mulberries, Walnuts, and other ſorts of Trees; Walnuts eſpecially we found very common on this Mount: we went to the *Biſhops* Houſe, a moſt miſerable ruinated Cottage, where the *Biſhop* coming to bid us welcome, appeared more like a Dung-

hil-raker than a *Biſhop*. We enquired whence this Village had its name, the *Maronites* (which generally inhabit the Mountains) ſay, this was the place where *Adam* committed the ſin of Eating the Forbidden Fruit; but the *Biſhop* told us, it was in Heaven, where there were three Trees, *Adam* being forbidden to eat of one of them which was the Fig-tree: but having eaten, he fell from Heaven, and fell among the *Cedars* (which are ſome two hours riding from the *Biſhops* houſe,) and there he began to till the Ground. But the *Biſhop* being very Ignorant of theſe things, we forbear to enquire farther. The *Biſhops* have great reſpect ſhewed them every one Kiſſing his Hand on their Knees bareheaded: in his Houſe he hath a ruinate Church, with an Altar in it; and a little beyond his houſe, is a little Chappel, near the head of the Rivolet that feeds his houſe with water, where we found many men with *Frank* names, which had continued there from the Year 1611.

Mid-day coming, the *Biſhop* made what Preparation his houſe would afford for Dinner, killing two Kids, and a Goat, and and giving us the beſt Wine the Mountain did afford, being a well reliſhed Red and White Wine.

Night

Night coming, after Supper, we kiſs'd his Hand; and next morning, we being now but twelve in Company, went to take our leave of him, and made him a preſent of Livers, beſides ſomething to the Servants, as is uſual for Pilgrims that take this Voyage; two of our Company waiting our return at *Trippoly*.

Saturday *May* the fifteenth, about five a Clock in the Morning, we roſe from thence, and about eight of the Clock we came to the *Cedars*; all that remain of them, being in a very ſmall compaſs: We ſpent ſome time in cutting ſticks, and ſetting our Names on the great Trees.

At this place there came to us the Captain of a Village, called *Upſhara*, an hours riding from the *Cedars*. In our way, as we returned; he invited us to Dinner at his Village, which we accepted of, and after dinner made him a Preſent; This man is a *Maronite*, and takes *Caffar* or Toll of the *Turks*, which paſs that way with their Sheep and Oxen; he hath a hundred Souldiers under his Command, who are all Chriſtians.

About two a clock we mounted, and after three hours riding, we came to a mighty deep Deſcent, winding in and out, which is the way to the Patriark of the

*Maronites* houſe, called *Caunibene* it is a very good Convent, and lies under the Rock, they have a Bell in the Church as in *Europe*, and go to their Devotions Morning and evening: After we had kiſſed the Patriarks hand, we demanded what was to be ſeen, and the Druggerman carried us to ſee *St. Marren's* Croſs, of whom they recount this Story.

'That a *Venetian*, in the time that the '*Franks* had the Countrey, came with his 'wife and one Daughter to live there; 'and after ſome years, his wife dying, he 'was reſolved to go into the Convent 'and live a religious life, and would there-'fore have his Daughter to leave him; but 'his perſwaſions could not prevail with 'her; but rather than leave her Father, 'ſhe would put on mans Apparel, and live 'a devoted life with him alſo; which at 'laſt (though unwilling) he aſſented to '(ſhe being young and handſom;) there 'they lived very ſtrictly for ſeveral years; 'afterward her Father dyed: And the Lay 'Brothers & Fathers going out, as uſually, 'to till the ground; She ſeldom went with 'them, the Chief of the Convent keeping 'her at home (being much taken with ſuch 'a handſom young man as he thought) 'whereupon they began to grumble, that

St.

'St. *Marrena* did not go with them; ſo 'that at laſt, to ſatisfy the *Fratres*, he was 'ſent out to work among them near the 'Village *Turſa*: preſently after one of the 'young Virgins of that Village proving 'with Child, ſhe came to the Convent, and 'laid it to the charge of St. *Marrena*; who 'was thereupon preſently excommunicat-'ed, and lived a Religious life in the Grot 'neer the Convent, for the ſpace of 7 years; 'and being then again admitted into the 'the Convent, and ſtill continuing to live 'a very ſtrict Life, he at length dyed; and 'the Fathers coming according to their 'Cuſtom, to Anoint the Body, found that 'he was a Woman; whereupon they be-'gan to Croſs themſelves, and to beg Par-'don for Excommunicating her; and have 'built an Altar in the Grot, and call it by 'the Name of St. *Marrena* as they have al-'ſo in ſeveral Grots thereabouts, in re-'membrance of the Religious Relicks of 'thoſe that dwelt therein; and when they 'carry any body to ſee them, they pre-'ſently fall down to Prayers.

About a League from the Convent, are two *French-men* that live a Hermits life, having Bread and Wine allowed them by the Patriark: Night coming on, we went to Supper with the Patriark, the Biſhop

of *Aleppo*, and two other Biſhops, they having provided what the Place afforded; At Supper they brought out a great Glaſs, which held near two Quarts, with which the Old Man ſoon made himſelf merry, it being their Cuſtom to drink freely; He telling us, that that Glaſs had belonged to the Convent more than one hundred Years, and that the *Turks* coming once to Ranſack the Convent, ſeeing this Glaſs, told one of the *Fratres*, if he could drink off that full of pure Wine, he would ſave the Convent; which one of them doing, the *Turks* went away admiring what ſort of People they were.

*May* ſixteen, We took our leave of the Patriark, and preſented him with ſome Livers, as alſo to the poor *Fratres*, and other People that belonged to the Convent, and ſo took our Journey to *Trippoly*, having had a fair review of thoſe Mountains, and the Countrey adjacent, which is over-ſpread with many fair Villages, and hath many fruitful Valleys ſown with Corn, and great quantity of Mulberry Gardens; it being the general imployment of the Inhabitants to make Silk.

We Return to *Trippoly* to the Conſuls Houſe that Night, where after two days repoſe, and having been extraordinary well

Treated

Treated, we took our leave of the Consul.

*May*, eighteen, about mid-night, we set sail for *Joppa*, with a good Wind; in the Morning we came in sight of *Cape-Blanco*, where the wind proving contrary, we were forced to beat up and down for two days, before we could weather the Cape; the wind coming good, we weatherd the Cape, and came in sight of *Cape-Carmel*, which Two Capes make the Bay of *Aerica*, on which there is a Convent of white Friers, and there they shewed us *Elisha*'s Tomb. And three or four hours Sail further, we came in sight of *Cesarea*, now Ruinate and inhabited by a Company of Savage *Arabs*.

*May* twenty third, we Arrived at *Joppa*, which hath no harbour to defend Ships from Storms, but hath very good ground to Anchor in, about ten Fathom Water: It is a poor Town, and hath one Castle to defend those ships that come in close to the Shore; the chief Trade thereof, is Potashes for Soap, and a few Cottons, and Cotton-Yarn, which the *Franks* bring from thence.

*May* twenty four, We Arrived at *Ramah*, which is a pleasant Village; the great Trade of the Inhabitants is in Filla-

do's

do's; the People are poor, and the lively hood of the Women is to Spin that Commodity: We were Treated there at the Convent, till a Messenger was dispatched to the Convent at *Jerusalem*, for our Admittance to pass thither, because of some extravagant Stories that flew abroad, of the Plague raging in the place from whence we came: our messenger returned back that night.

*May* the twenty fifth in the morning, we mounted to take our Journey for *Jerusalem*; and baited at St. *Jeroms* Church about twelve of the Clock, to Eat what small provisions we had with us: and the heat of the Day being passed, we proceeded on our Journey; and about four of the Clock in the afternoon we Arrived at *Jerusalem*, at *Joppa* Gate; where we tarried till the Druggerman of the Convent went to the *Caddy* for Licence for us to enter the City; which having obtained, and delivering up our Swords, and what other Arms we had, to be carried to the Convent; we entred the City on Foot, and were conducted by the Druggerman to the *Latines* Convent, with two or three Fathers Accompanying us; we found them at their Devotions, and afterwards we all went into the Father *Guardians* Chamber, who

who imbraced us, and bid us welcome; We were carried to our Lodgings, and the Father Procurator came to us, and paſſed a Complement on us, bringing two or three bottles of the beſt Wine, and deſiring us to call for what we wanted; this was our firſt Entertainment.

But I ſhould have given you an Account that our Druggerman, *Mallimi Salley* by name, who conducted us from *Joppa*, through the Mountains up to *Jeruſalem*, was formerly a Robber himſelf, and could therefore the better carry us through the *Arabs*, who moleſt thoſe Mountains and live all upon Purchaſe; he was a *Greek* by Nation and Religion.

Now to our further Entertainment at *Jeruſalem*; the next morning Father *Tomaſo*, a Lay-brother, one mighty ſerious, and Religious in their way, came to our Chamber with Milk, Wine and Fruit, (with a Bleſſing in his Mouth) the ſeaſon being very hot: and about twelve of the Clock we went to Dinner, two or three Lay Brothers attending at the Hall door, with a Baſon and Ewer for us to waſh; and then entring the Hall, the Fathers ſtood all on one ſide near one another, ſaying Grace in Latin, and then ſinging the

Lords

Lords Prayer altogether; and afterward bowing toward the Picture of our Saviour at Supper with his Apoſtles, which is placed over the *Guardians* Head, adorned with Silver Croſſes about it, &c.

The *Guardian* hath his Table alone in the middle of the Room, and two long Tables ſtand of each ſide, one for the Pilgrims, and the other for the Fathers; after they had kiſs'd the ground, we all ſate down, and had every one his allotment brought in a little diſh, of which we never wanted three or four Courſes of ſeveral ſorts of Meat: our Wine, Water, & Fruit, was ſet ready for us; the Wine was about a Quart, the Water ſomething leſs, which was the allowance of two men, and had two Glaſſes belonging to it: about the middle of Dinner, the *Frater*, came and changed our Water, that it might drink the freſher.

Dinner being ended, the Father *Guardian* knocks, and the *Fraters* riſe and kneel with their Faces toward the Picture of our Saviour with his Diſciples at Supper, and mumbling ſomething to themſelves, they kiſs the ground, and then begin to take away; one taking away the Diſhes, another the Knives, every one having his appointment,

pointment, and then give Thanks in the ſame manner as before Dinner; then waſhing at the door, they go into the Church to Prayer, for a quarter of an hour; this they do daily, riſing always early, and in the Night alſo, to go to Maſs.

At this time there were two or three Chriſtians come from *Bethlehem*, whoſe art is to make the Figure of our Saviours Sepulcher, or what Holy Story you pleaſe, upon your Arm; they make it of a blew colour, and it is done by the continual pricking of your Arm with two Needles; they began preſently to go to work on ſome of us, and having preſented us the Patterns of abundance of Prints, every one took his Fancy.

The next day, *May* twenty ſeven, we all agreed to go into the Temple, and about four a Clock in the afternoon we went: There are about ten or twelve Fathers that live there continually, and have their Church there: The door is ſealed with the *Caddys* Seal, and when any man goes in, he pays fourteen Livers; we being entred the Temple, the Fathers came and Saluted us, and conducted us to their Lodgings; where after we had been about an hour, they prepared to go in Proceſſion to all the holy places, preſenting us every one

a

a Book of Holy Songs, for every place in *Latin*.

And so we set out, the Fathers being dressed in white Surplices; and the *Chief* among them with Cloth of Silver over his Surplice, with two more dressed in the like Garb to lead him: there was a great Silver Cross carried before him, with the Picture of our Saviour Crucified upon it, and two men going on each side of it, with Incense Pots, to perfume every Holy Place, that we came to. And so we went to these places following.

1. To the Pillar to which our Saviour was bound when he was scourged.

2. To the Prison, wherein our Saviour was put.

3. To the place where the Soldiers divided our Saviours Garments.

4. The place where St. *Helena* found our Saviours Cross.

5. The Pillar to which our Saviour was bound when he was Crowned with Thorns.

6. To *Mount Calvary*, where he was Crucified.

7. The place where our Saviour was Nailed to the Cross.

8. To the place where he was Anointed.

9. To the Sepulchre of Christ.

10. To

10. To the place where our Saviour appeared to *Mary Magdelen* in the ſhape of a Gardiner.

11. To the Chappel of the *Virgin Mary*, where our Saviour firſt appeared to her after his Reſurrection.

I might give you a particular deſcription of the Adornment of theſe Places; but to be ſhort, every one have Lamps burning at them; ſome are paved with Marble, others are hung with Pictures; the place where our Saviour was laid down to be nailed to the Croſs, is paved with Marble alſo; but in the exact place where the Croſs ſtood, the Marble is covered over with Silver, with Silver Lamps, and Wax Candles continually burning; and our Saviour Crucified ſtanding on it: the Sepulchre alſo is covered with Marble, with Silver Lamps continually burning on it; ſo hath the Anointing ſtone: you muſt go into the Sepulchre bare foot, as alſo on *Mount Calvary*.

Here are all ſorts of Chriſtians have their Churches: The *Greeks* have the beſt, the *Latines*, the *Armenians*, the *Copty's*, and the *Syrians*, have each of them Churches here.

The *Greeks* and *Latines* are the two powerful

werful Religions in the Temple, and with great Sums of mony, and the credit they have at *Stambul* or *Constantinople*, they continually buy these Holy Places out of one anothers hands; the other Parties are Poor & are therefore squeez'd into a small part of the Temple; The *Latines* once offered ten thousand Livers, for a piece of the Cross, which the *Greeks* bought out of their hands.

These Religious People bear little respect one to another, speaking very basely each of other.

After our Procession, we went to view all the places and Churches again; the *Greeks* have a place in the middle of their Church, which they say, is the middle of the World: they have another place by the Prison of Christ, with two holes to put the Feet in: there is also a narrow Passage between two Pillars, which is in imitation of the streightness of the Path to Heaven, which the *Greeks* Creep through.

In the Church of the *Syrians*, is the intended Sepulcher of *Joseph of Arimathea*, and *Nicodemus*: And near the Anointing Stone, is a Tomb, where *Godfrey*, and *Baldwin*, Kings of *Jerusalem*, are Buried. And in the same place is the Rent of the Rock which

which begins above, near the place where our Saviour was Crucified; and in that rent, they ſay, *Adams* Head was found, when our Saviour gave up the Ghoſt. Thus having ſeen the Temple, we returned to the Convent.

*May* the twenty eighth, we went out of the City at *Damaſcus* Gate, and turning on the right Hand, we came to one of the fiſh-ponds belonging to the old City, and a quarter of a Mile further, You come to the Grot where *Jeremiah* Lived when he Wrote his Lamentations; on the left hand in the entrance, is a ledg in the Rock, about a Story High, where they ſay *Jeremiah* Slept; and below over againſt the Door, is a hole intended for his Sepulchre; and paſſing through a Ruinate Door, you come to the Yard, where his Well is, being a very good Spring of ſweet Water; there you pay one Liver; afterwards paſſing along the ſide of a Mountain, that lies level with the City, a little beyond *Jeremiahs* Tomb, we came to the Sepulchre of the Kings; the entrance into the firſt Room, was ſo ſmall and low, that we were forced to creep in which there were ſeven Sepulchres cut out of the Rock: in the ſecond

cond Room, there were eight Sepulchres more; and in the third Room twenty six more; and many more in several other Rooms: One of the Rooms hath a Door of Stone, which is Cut out of the Rock, and shuts and opens as a Door with Hinges; this Door belongs to the Room, wherein *Jehosaphat* was Buried, his Coffin is of stone with a Cover to it, and is very neatly Wrote on the sides with Flowers, as several of them are also in the first Room, but they know not what Kings they are; there is also one other Chamber into which we crept; so that there are in all 42 Burying-Places under ground, to which there is but one door to enter, all adorned with Admirable Workmanship; which I being unskilled in am unfit to express in proper Terms: and so we return to the Convent, entring the City at the same Gate.

*May* the Twenty ninth we repo sed, some of our Company being a Mark ing.

*May*, Thirty, we took horse to g for *Bethlehem*, and went out at th West-Gate called *Joppa* Gate, and turn ing on the left hand, and taking th lower Path, we passed along th

Ro

Road that the *Virgin Mary* brought our Saviour, when She came to offer him at the Temple; and half a mile from the City is the place where the *Tree Tirabintha* grew, which the *Virgin Mary* ſat under to give him Suck; but the Tree being Cut down, the place is incompaſſed with a Wall.

On the left hand you ſee *Davids* Houſe, where he was when he ſpied *Bathſheba* Waſhing her ſelf; on the right Hand a little out of the Road, is old *Simeons* Houſe and *Elias* Houſe; and a quarter of a Mile further you come to a Well, where the wiſe Men firſt ſaw the Star; a little further is the ground where the Reapers were at work, when *Habakkuk* coming to bring them Meat, the Angel took him up by the hair of the Head, and carried him into *Babylon* to *Daniel* in the Lions Den: afterward we ſaw *Jacobs* Houſe; and a hill like a Sugar Loaf: where the *Franks* remained forty Years, after they were driven out of *Jeruſalem*; next is a Monaſtery of Monks of the order of St. *Tavola Paula Romana.*, who when they dye, are Buryed at the Convent in *Bethlehem.*

A Mile further is the place where the

the Angels appeared to the Shepherds, and cryed, *Gloria in excelsis, &c.* When our Saviour was Born, where there hath been a Convent; but now there only remains an Arched Vault, where we paid Mony to the *Arabs*; who when they espy any *Franks* going thither, Ride post before to take Possession of the place, and get something from them; A quarter of a Mile from hence, in the way to *Solomons* Cisterns, is the Village of the Shepherds, on the back part whereof is a Well, of which they say, the Virgin *Mary* desired to Drink; but the Inhabitants denying to draw her any Water, it presently Overflowed for her to Drink: a little way from this Village, is *Josephs* House and a little after, we came to *Solomons* Garden lying shelving: At the bottom of them is the Road from *Grand Cairo*, and round the Top passes the Aqueduct, which feeds *Jerusalem* with Water (from thence we saw *Tekoa* standing on a high Hill;) the water comes from the Fountains which feed *Solomons* Cisterns; passing a Mile along by the Aqueduct, we came to *Solomons* Cisterns, which are Three; the first had no Water in it, and might be about two hundred and fifty Yards long,

and

and sixty Yards broad, and of a great depth; the second, had little water, and was something less in Compass; the third was full of Water and as big as the first: they run one into another, and are fed by the spring that feeds the City.

The Fathers say, that they were made to Swim in, they being built with steps for a Man to go down, but they seem rather to be intended for a reserve of Water for the City or the Gardens, they having passage to both; near the Gardens, there is an ill-contrived Castle, where a few Villains inhabit, to whom we paid one Liver *per* Man for leave to go into the Grot, where the Springs are that feed the City, and the Cisterns; the Grot is large, and hath three Springs in it, and a large passage cut through the Rock, toward the Cisterns, passable by a Man, but we went not to the end of it.

We mounted our Horses to proceed on our Journey, leaving the Castle on the Right Hand, and at a distance we saw St. *George* Church, where the Fathers say, the Chains remain wherewith St. *George* was bound, which will presently cure a Mad-man if he be bound therewith.

After an hour and a halfs Riding, we came near to *Bethlehem*, where passing

through a narrow Lane, the Guard consisting of four or five Musquetiers, received five Livers of every one of us. and our Druggerman that went with us, received three : and arriving at the Convent, we paid one for our entrance ; and after our being welcomed by the Fathers, we took our repose till five of the Clock in the Evening ; and then we prepared to go in Procession to the Holy Places in the same manner as we did at the Temple in *Jerusalem* ; the Places we Visited were these :

1. The Place where our Saviour was Born.

2. The Tomb of St. *Joseph* to whom the Virgin *Mary* was espoused.

3. St. *Innocents* Tomb.

4. The place where St. *Jerom* lived, when he translated the Bible into *Latin*.

5. St. *Jeroms* Praying place.

6. St. *Jeroms* Tomb.

7. St. *Pauls* Tomb.

8. St. *Eustachias* her Daughter.

9. The Sepulchre of St. *Eusebius*, Abbot of *Bethlehem*.

10. We return to the Chappel of St. *Catherena*, which they say was built by St. *Paula*.

Next

Next is the great Church without the Convent, which hath forty eight Pillars of Marble about three Yards long, all in one Piece.

At Evening we went to viſit the place of our Saviours Birth, which formerly belonged to the *Latines*, till the *Greeks* bought it out of their Hands; ſo that now the *Latines*, when they go their Proceſſion Pray at that Door by which they formerly entred.

The *Precipior* hath two Doors, one exactly over againſt the other, which are well lined with Carved Iron, and ſtrengthned with Iron Spikes: We went in Barefoot, on the Right hand in the entrance, is the place they ſay where our Saviour was Born, which is lined with Marble; & in the middle of the Room there is a little place covered with Silver, by which they ſet a Diſh to receive your Charity. On the left Hand is the Manger where the Virgin *Mary* laid our Saviour; which is Lined with Marble; and at the end of the Manger on the Right Hand, is the Picture of St. *Jerom* naturally in the Marble, which the Fathers eſteem as a Miracle.

Over againſt this Manger, is the place where the three Wiſe Men ſtood, when

they came to Worship our Saviour: and at the further end of this place in a corner, is a hole made up with Marble, wherein they say, the Virgin *Mary* put the Water, when she had washed her hands: Over which a Lamp Burns continually: & there are also a great many Lamps burning in the other Places. Over this *Precipio*, in the great Church is the Altar of Circumcision, where our Saviour was Circumcised.

We having seen what was Rare at *Bethlehem*, *May* thirty One, early in the Morning, we rose to proceed in our Journey, in which we saw these Places following.

1. The Grot where the Virgin *Mary* hid her self, when she was Warned to Fly into *Egypt*, and her Milk running out of her Brests there made the Earth turn White; which Earth the Catholicks do very much esteem.

2. *Davids* Cisterns.

3. The Grot wherein the Virgin *Mary* and *Joseph* lived, before they could get a House.

4. The Tomb of *Rachel*, *Jacobs* Wife, which the *Turks* do also much esteem.

5. The Field of *Sennacherib*, where the Angel

Angel of the Lord ſlew in one Night, One hundred eighty Five thouſand of the *Syrians*; in this Place is a Village, which is called *Botechelle*, where the Fathers affirm no *Turk* can live.

6. The place where the Pillars of the Convent of *Ramah* were built.

7. The Vineyard from whence the Spyes of the Land of *Canaan* took the Cluſter of Grapes, to ſhew the fruitfulneſs of the Land; there is alſo the Fountain where *Philip* Baptized the Queen of *Sheba's* Eunuch.

9. The Deſarts of *John Baptiſt*; and after an hours Riding, we came to *John Baptiſts* Fountain, where was his Chamber; and a Rock, wherein there was a place cut out like a bench for his Bed; to break off any bit of this Rock, is Worthy excommunication.

10. *Zacharias* Houſe, where the Virgin *Mary* came to ſalute her Couſen *Elizabeth*; for the Angel that told her ſhe ſhould conceive, told her alſo, that her Couſen was with Child; and upon her ſalutation, the Child leaped in the Womb: Near this Houſe is a Fountain with two Ciſterns which is called *Elizabeths* Fountain.

11. There is a Stone where *John Bap-*

*riſt* Preached, which the Fathers ſay, the *Turks* have endeavoured to break in pieces but could not.

12. The place where *John Baptiſt* was Born, now a Stable; but formerly a Church, where the Fathers upon *John Baptiſts* day carry their Organs thither, and Adorn the Place for their Prayers.

13. The Tombs of the *Maccabees*. which we ſaw at a diſtance, and being ruinated, appear as ſo many Arches.

14. We paſſed by a Village, where the Men are all *Turks*, and the Women *Chriſtians*; for the People being poor, the *Turks* were very ſevere with them for their *Harach*; who not being able to pay all at once, turned *Turks*, &c.

15. We came to the Mountain *Crupil*, where part of the Wood whereof our Saviours Croſs was made, was cut down, and over the place where they ſay the Tree ſtood, from which it was cut, there is a ſtately Church, which is in the Poſſeſſion of the *Greeks*; the juſt place where the Tree grew is inlaid with Silver, by which they ſet a Diſh for your Charity: the Floor of this Church is well Wrought with *Moſaick* Work, and painted with Scripture

Scripture Stories; and inſtead of a Bell they knock upon a board, that hangs up, which ſounds ſomewhat like a Bell.

And now we go forward to the Convent at *Jeruſalem*, paſſing by Mount *Gibon*, where *Solomon* was Anointed King; and about night we came to our Lodgings, having made two daies journey to ſee the Holy places, and Traverſe the Mountains of *Judea*; we ſlept very well that night, but ſtill we have more Pilgrimages.

*June* 1. We lay ſtill to recover our ſelves of our *Bethlehem* Journey, but Father *Tomaſa* out of his Zeal, is very importunate with us to be walking to ſee other places, which is very Meritorious in the *Roman* Church; and had we been of their Religion, it had been impoſſible to have miſt Heaven; for we had received indulgences for all our Lives; which fancy I wiſh doth not deceive too many.

*June* the ſecond, We began to ſearch for the Holy places, which are theſe following.

1. The Immolation of *Iſaac* near the Temple, called Mount *Moriah*, which place is inlaid with Silver, and a diſh ſet by for your Offering.

Secondly, *Peters* Prison, still made a Prison by the *Turks*: at the further end of which, is a hole in the Wall, where they say the Chain was fastened, with which St. *Peter* was Chained; little remembring, how often *Jerusalem* hath been destroyed, and the stones of that Old Wall are now probably as far under Ground, as these are above.

Thirdly, The Monastery of the Knights of *Malta*; a very fair Building, one Room whereof hath several Partitions for Beds, with a hole in the middle, that if any of them are Sick or Fluxitive, they are laid there to which the water, (being Bad) and the Air unwholesom, doth very much incline them.

Fourthly, *Solomons* Temple; which, if any *Christian* go into, or but up the stairs, he must Turn *Turk*, or be burnt: The Rarity of which I shall give you an Account of, when I come to a Prospect.

Fifthly, St. *Hellena's* Hospital, where there are seven great Caldrons, in which she used to have Provisions dressed for the Poor, where we pay one Liver for entrance.

Sixthly, the *Judgment* Gate, at which our Saviour was brought in: and some distance

diſtance from the Gate, is the place where he was Condemned.

7thly, The *Dolorous Way*, which is the way that Chriſt went, when he went to be Crucified; and in the way is the Houſe of St. *Veronica*, who gave our Saviour a Napkin to wipe his Face, as he paſſed by: there is alſo *Lazarus*'s Houſe, and the Houſe of the *Rich Glutton*; and the place where our Saviour Fainted (as they ſay) and *Simon* took up the Croſs; and near that, is the Church, where the Virgin *Mary* ſtood to ſee him paſs by, and ſwounded with Grief; now called the Virgin *Maries* Church.

8ghtly, *Herods* Palace, now ruinated, and is now the *Baſhah*'s *Seraglio*; in one Room is the place where they Clothed our Saviour with Purple.

Ninthly *Pilates* Houſe, where they ſhew the place, where our Saviour was Crowned with Thorns, and the Pillar to which he was bound, which was brought from thence, and put into the Temple: next, we enter the Hall, where *Pilate* Waſhed his Hands, and declared himſelf Innocent of our Saviours Blood: out of which place we had a fair Proſpect of *Solomons* Temple; which is built within the

middle of a ſpacious Yard very well Paved; there are ſeveral Arches, good Walks, and Buildings about it: The Temple is Wrought with *Moſaick* Work, and by the *Turks* report, is very Rich within, it being one of their *Moſques*; and though they have a half Moon upon all their Temples or *Moſques*, yet this only hath a Croſs through the middle: The Fathers reporting it would not ſtand till the Croſs was made.

Tenthly, The place where Chriſt was Scourged, which is now a Shop for Linnen Cloth; but the Pillar to which our Saviour was bound, is brought from thence and put into the Temple.

Eleventhly, The Houſe of *Annas*, where our Saviour being carried along with great Violence down a ſteep place, to prevent falling, he laid hold of the corner of a Wall, where there is a place, in one of the Stones, fit for a Mans Hand, which the Fathers account a great Miracle.

Twelfthly, *Simon* the Phariſees Houſe, where there is a Stone, with the print of a Foot; which they ſay our Saviour made, when he ſtood to pardon *Mary Magdalen* her Sins: The Fathers ſay, the *Turks* have endeavoured ſeveral times to remove this Stone, but ſtill it comes into the ſame place again.

Thirteenth,

Thirteenth, The Houſe of *Joakim*, and *Anna*: a fair high Building; and down in an Under-Room, cut out of the Rock, is the place where they ſay, The Virgin *Mary* was Born.

Fourteenth, The Pool of *Betheſda*, where the Sick lay to be healed; the Angel coming Yearly to Trouble the Water, and he that entred in firſt, was healed; but it is now dry, and half filled with Earth.

Fifteenth, St. *Stephens* Gate, and a little out of the City, is the place where *Stephen* was Stoned: and the Fathers would have you to fancy, that there is the print of his Hands, Face, and Knees, when he fell down.

Sixteenth, The Valley of *Jehoſaphat*, which is at the bottom of the Hill, between the Mountain on which *Jeruſalem* ſtands, and *Mount Olivet*.

Seventeenth, The Place where the Virgin *Mary* is Buried; where going down a great many ſtone ſteps, you come into a large Vault, where all the *Chriſtians* have their Altars apart, all being of ſeveral Opinions, and the *Turks*, and *Chriſtians*, do both burn Lamps, over her Grave; here we pay One Liver for entrance: and 48 Stone Steps upward, is *Joſephs* Tomb;

and...

and over against that, are the Tombs of *Joakim* and *Anna*.

Eighteenth, The place where Christ ſwet Bloud, and the Angel appeared to Comfort him, is near the bottom of *Mount Olivet*.

Nineteenth, The place where our Saviour Prayed, that *This Cup might paſs from* him; and near that place, is the Rock on which his Diſciples lay, when he went to Prayer, between which two places he was taken, it is now bordering on the Garden of *Gethſemana*, but might formerly have been part of the Garden, and is on the Aſcent of the *Mount Olivet*; where the Multitude going to Carry our Saviour away, *Peter* ſmote off *Malcus* his Ear, in the way to the City.

Twentyeth, The Place where they ſay the Virgin *Mary* Prayed for St *Stephen*, while he was Stoning.

Twenty firſt, The place where Chriſt Wept over *Jeruſalem*; it is almoſt at the Top of *Mount Olivet*.

Twenty ſecond, the Place whence our Saviour Aſcended into Heaven, having as they ſay, left the Print of his Foot on a ſtone; it hath now a Chappel built over it, with fourteen Marble Pillars round it,

it

it is at the top of Mount *Olivet*; and a little way off, is the Place where the Men of *Galilee* stood when the Angel asked them, *Why stand ye gazing up?*

Twenty third, The Place is shewed us, where the Angel told the Virgin, she should be Raised in three Daies.

Twenty fourth, *Pelagius* his Grot; from whence we saw *Bethphage*, where the Asses Colt was tied.

Twenty fifth, The Tree under which our Saviour stood, when he Preached the Judgment Sermon.

Twenty sixth, The place where he made the Lords Prayer.

Twenty seventh, The Place where the Apostles made the Creed; being a Grot of twelve Arches.

Twenty Eight, The Sepulchres of the Prophets, being Forty seven in Number, cut out of the Rock; and entering in at a Door, we came into a large Grot, where there were several places to cut out, fit to contain a Coffin: here we paid one Liver.

Twenty Ninth, The Tree where *Judas* Hanged himself.

The Thirtyeth, The Sepulchre which

*Jehosophat*

*Jehoſaphat* intended for himſelf, but being a King, he was buried in the Sepulchre, of the Kings.

Thirty One, *Abſoloms* Pillar or Sepulchre, which is cut out of the Rock, and about the bigneſs of a ſmall Chamber, with Pillars cut out round about; ſo that it ſtands like a Room built for ſome ſingle Perſon: it is of a good Height, and hath ſome Carving about it.

Thirty Two, They ſay hereby is the Print of Chriſts Feet; for when he was Carried to *Jeruſalem* he ſtopped at the Brook *Cedron*, and deſired to Drink: This Brook is now but a ſmall Channel, and had no Water in it, when we were there; but in the Winter time, the Water comes down from the Hills, and makes a ſmall Current.

Thirty Three, Next is the place where Saint *James* hid himſelf three days, and three Nights; it is a place cut out of the Rock, which muſt needs have been made for a dwelling place; near this is the Sepulchre of *Zachanius* the Son of *Barachias*, cut out of the Rock.

Thirty four, On the ſide of the Hill on which *Solomon* Worſhiped *Molech*, are Chambers cut out of the Rock, which they

they ſay was the place, wherein the Three hundred Wives, and One Thouſand Concubines of *Solomon* were kept.

Thirty Five, The Fountain of the Virgin *Mary*, which you go down to by Stone Steps; the Water whereof is ſo Sweet, that were a Man blind-folded, he could not think it to be any thing but Milk and Water.

Thirty Six, The Place where the Prophet *Iſaiah* was Sawn aſunder: his Sepulchre is under a Rock near the ſame Place.

Thirty Seven, The Fountain of *Siloa*, by which is a Ciſtern, wherein formerly the Pilgrims uſed to Waſh, but it is now Ruined, and filled with Stones and Mud, yet it is Water ſtill accounted good for the Eye-Sight; and near this is *Golgotha*.

Thirty Eight, And near this Place, in a bottom, is a Well, wherein they ſay *Nehemiah* hid the Holy Fire, when the Children of *Iſrael* were carried Captive; and when they returned Forty Years after, they ſay they found the ſame Fire in the Well.

Thirty Nine, Aſcending up the Mount we came to the Tombs of *Annas* and *Caiaphas*.

Forty,

Forty, And near it is the Place where the Apostles hid themselves; where entring a streight passage, we came into a Room under Ground, out of which there go several holes wherein they say, the *Apostles* Lay.

Forty One, We then came to *Aceldama*, a Grot, which is now held by the *Armenians* for a Burying Place: it is said, the Earth thereof, will consume the Body of a Man in Forty Eight Hours: there are several Vents on the Top to let out the smell: We went down under a Rock, to a place where we could look into it, and we there saw the form of a Man entire, they being only laid in, but not Covered with Earth.

Forty Second, We came to the Fountain of *Bersheba*, which is at the bottom of Mount *Sion*, in which there is now but little Water, we being forced to tarry a quarter of an hour for one Draught.

Having now seen all that was Remarkable in these Parts, we made toward the Convent, having got a great deal of Credit with Father *Tomaso*; that we should be such Zealous Pilgrims as to walk from five a Clock in the Morning till Mid-day; but he to encourage us, would still be foremost; and told us always,

ways, there was some place more worth our seeing, then any we had seen before: and though he was an old man, and the Weather hot, yet at the going up of a Hill, he would run, that he might be foremost: and gave us all the good Words that could be, to encourage us Protestants who never hoped or thought, that we Merited any thing by it: but at length we came to the Convent again, and being well weary, every one retired to his Lodgings.

*June* Third, we repose at the Convent; after Dinner, one of the Fathers came and told us, that the Father *Guardian* would wash our Feet; which Honour we accounted too great for us, and desired to be excused, but we were forced to comply with the Orders of the Convent; The Bason, which was as big as a Tub, was placed by a Chair; there were Rose-Leaves and Herbs put into the Water; the Fathers all stood in a Row, Singing Godly Hymns; we sat down, and the Father *Guardian* wrapt a Towel about our Knees, to keep our Cloths from Water; then they began to scrub our Leggs and Feet, (being Masters of their Art;) there were two *Fratres* attending, one on one Leg, and another on the other; having

first

first dryed the left Foot, the *Frater* kisses it, and puts on our Slipper; then he dryes the Right Foot, and wraps the Towel about the Sole of the Foot, and setting it on his Knee, covers the Toes with his Hand, and then come all the *Fratres*, and Kiss it; this being done, he gives us a little Candle, in taking of which, we kiss his Hand, and so rise and stand by, till all our Company are Washed in like manner. Then went we in Procession, round their Chappel, they saying several Prayers, at their three Altars, and so we return to our Chambers.

*June* the Fourth, After Dinner, we went into the Kitchen, where we found all the Fathers, with Napkins before them, washing the Dishes, every one taking his part, even to the Father *Guardian* himself; some were cleaning, some handing away; but all the while, with one Consent, they say some Prayer; it seeming to be their endeavour, that all that they do, may be done to the Glory of God; this being done they go all to the Chappel to Prayers, and you shall never see the Chappel, without some of them at Prayers; yea, and two or three times

times in the Night they Riſe to Prayers.

On Whit-ſunday, the Chappel was Adorned ſomething Extraordinarily, and there was a very Rich Canopy, ſet on the Right Hand of the high Altar, for the Father *Guardian* to ſit under; when the Prayers began, the Father *Guardian* came into the Chappel, and ſate under this Canopy: There were three or four Fathers Dreſt in Cloth of Silver, much after the manner of a Herald; two whereof attend on each ſide of the *Guardian*, and two ſtand over againſt him.

Then they began to dreſs the Father *Guardian* in his Feſtival Robes, and having read two or three Lines, they put a piece of Linnen laced about his Neck, and then his Surplice, Reading ſtill between every Robe that was put on. Then they cover him with a Garment of Rich Sattin, and Cloth of Silver; the two that ſtand over againſt him, bowing at ſome words. His body being thus dreſt, the two Fathers, put a Myter upon his head, doing it with all the Reſpect Imaginable; after a ſhort Prayer, they take the Father *Guardian* by the hand, and lead him to the Altar, he ſtanding in the middle of the four Fathers, adorned as aforeſaid; the other

other Fathers have their Surplices on, and the Organs go; then making a ſhort Prayer at the Altar, they lead the *Guardian* to his place again; and after a little reading they take off his Myter, and he ſits bare till the Prayer be done: then they put on another Myter; the firſt was of Cloth of Silver, and the ſecond was of Cloth of Gold, ſet full of Rubies, and Diamonds, and other ſorts of Stones; they afterward took off that alſo, and put on a third Myter, which was of Cloth of Gold, ſomething differing in ſhape, from the others.

The Guardian being led to and from the Altar, a great while, at length, when they came to read that place, where the Holy Ghoſt came down upon the Apoſtles aſſembled together, there was a Father upon the Terraſs, appointed to throw down a white Pidgeon dreſt up with Ribbons, in imitation of the Holy Ghoſt, but he met with ſome difficulty; for the window was ſo faſt ſhut that he could not open it a great while, ſo that we had like to have gone away without their Holy Ghoſt: but this difficulty being overcome, he made the Dove deſcend among us; which being done, after a Prayer, they began to undreſs the Father *Guardian* again,

again, reading all the while his Robes were taking off; and ſo that days ſervice was done.

Now we began to think of going to the Dead Seas, and the River Jordan, we therefore demanded what our expence would be, the Fathers ſay, twenty five Livers, but we all agreed not to give above twenty; The Fathers ſent our reſolution to *Baſſa*, and he return'd us this anſwer, That if we would go, we ſhould pay twenty two Livers; and if we would not he would have ten Livers a man; we thinking our ſelves under his command, were not willing to embroyl the Convent, for they are to bear all damages, as they have done for ſeveral; but thanks be to God, none happened in our time.

We all reſolved to go except Mr. *T. H.* and one Engliſhman more, and a Dutchman, not thinking the *Baſſa* had been in earneſt; but becauſe they went not, they were forced to pay ten Livers for nothing; we then came to *Bethany* now a ſmall Village, where entring into a Grot under ground, we ſaw a Tomb, from whence they ſay our Saviour raiſed *Lazarus*, after he had been dead ſo many daies; here we had the *Baſſas* guard to wait upon us, for

fear

fear of the *Arabs*, who are on the other ſide *Jordan* in the land of *Moab*; who do often make incurſions, and have ſharp diſputes, at the end of the Lance, with thoſe that live on this ſide, in the land of Promiſe; The *Baſſa* pretended, that he muſt ſend fifty men with us, but it proved but fourteen or ſixteen.

Having repoſed a little on the ground, about nine of the clock at night, we mounted our Horſes, and paſſing through the turning and winding of the Mountains, we came in the Morning to the foot of the *Quarantine* Mountain where we diſmounted; and making the cold earth our bed, we ſlept two or three hours, having our horſes made faſt to our hands, and the Sun riſing, we roſe alſo, and walked to *Eliſha*'s Fountain, a ſtones throw off; and before the Sun was too hot, we Mounted our Horſes at the foot of the Mountain, and ſo began to aſcend, it being very ſteep; having aſcended a great height, we came to the place where they ſay, our Saviour ſlept, when he faſted Forty days; and from that the Mountain received its name; this place is near the height of the Mountain, but the paſſage to the top, is Known only to the *Arabs*; here is a Church over

over this place, where some *Fathers* have lived, till they were murdered by the *Arabs*.

Below this place are several Cisterns of water, and several Frontispieces of Chappels, but the passage to them is cut off; as we were going up, the thoughts of the danger of descending, enters into our heads, and the Emperor of *Germanies* Druggerman for these Countrey Languages, being extraordinary fearful, got two *Turks* to conduct him down, and so we having all had a safe descent, we rode cheerfully back to *Elisha*'s Fountain, which was formerly bitter; but he throwing in a handful of salt, the waters became sweet.

Here we lay till Four a clock, and the heat of the Sun being over, we made for *Jericho*, where we arrived about five, where there are now only a few poor Cottages: we pitched by *Zacheus* Tree; the Inhabitants are for the most part *Arabians*, and some few *Greeks*: here the Captain of the Village came to welcome our *Bassa* and his people; he was mounted upon a Mare, valued at a Thousand Livers, Mares being only in esteem among them; here we reposed under a rotten hedg, till about four of the Clock next morning;

morning; having little pleasure in our companions, the Gnats, and other stinging creatures.

We proceed for the River *Jordan*, where we arrived by day-light, and tarried about an hour to swim in the River; the stream is strong, and rapid; and the force of a man, can little more then resist it; it runs into the Dead Sea.

Our Guard were very hasty for us to be gone, being afraid their Enemies should find them; therefore we all made ready and set forward for the Dead Sea; about two hours after in our way to the Sea, we passed through a most curst barren place, not having so much as a green herb or grass, and the face of the earth was covered with alt, and though it was dry, yet our Horses sunk up to the Knees.

We come now to the Dead Sea, being about seventy or eighty Miles in breadth, and about Eighteen Over: There is no place Visible from whence the Water, which comes into it, runs out again, except it be under the earth, neither doth it seem to Increase with the Water of the River *Jordan*, & of several other waters that run into it: It was once a fruitful Valley, and compared for delight, unto Paradise, and was called *Pentapolis*, of her five Cities, &

was

and was afterward, deſtroyed with fire from Heaven, and turned into this filthy Lake,& barren deſolation which doth encompaſs it: and to try the vertue that is reported to be in the water,wherein they ſay, a man cannot ſink ; ſome of our Company went into the Sea, and found it impoſſible to get their bodies under water, yea could hardly keep their legs under ; The water is ſulphury, and the extremity of the ſaltneſs is not to be expreſt ; when they came out of the water, there was a perfect Oyl upon their bodies.

Our Eyes being ſatisfied with Curioſities, and Rarities, we make what haſt we can, back to *Jeruſalem* : but I ſhould have given you an Account, that the Ruins of one of the Cities, that were deſtroyed for Sodomy, now lyes good part out of the water, and is ſuppoſed to be *Zeboim*.

Now the Sun gets ſtrength, and grows extraordinary hot, and by reflection on the ground, makes the heat ſo violent, that our faces looked as if the skin were ſtead off, by riding in the Sun,from Morning till four of the Clock in the afternoon ; but the Fathers being accuſtomed, to meet with tender-faced Travellers,

ſoon provided ſomething to mitigate our pain, which was much increaſed, by reaſon of the ſaltneſs of the water of the *Dead Sea*: this night we took little pleaſure in eating, but more in ſleeping, having had but little in this Voyage.

Having now viſited all the places in the Holy Land, which Pilgrims uſually do, we prepare our ſelves for our return. *June* Ninth, we being reſolved to ſet forward in our Return; In the Morning the Father *Guardian* came to us, and gave us his bleſſing, and ſprinkled us with Holy Water, deſiring us to excuſe our Bad Treatment, and that if at any time we had been diſtaſted, we would paſs it over; but we knew it was but a complement, for we had the Civileſt Entertainment imaginable, and very far from diſguſting us; for there were none of them, but were not only ready to be our ſervants, but our Slaves, yea, my honeſt name-ſake Father *Tomaſo*, never ceaſed from Morning to Night, from bringing us either Victuals or Drink, or asking us whether we wanted any thing; and now for this his fourteen days ſervice, we were no ways capable to recompence him; for they would take no money, but for our Victuals, and for ſome other ſmall ſervices;

we

we therefore presented to the Convent, thirty Livers a piece, and some that had servants presented more. The Father *Procurator* receiving it, they entred all our names in a Book, and the sums we gave; the Book where the names only were written, we had a view of, and took a Coppy of all the *Englishmens* names that were in it, from the year One Thousand Five Hundred Sixty One, to this day, being One Hundred Fifty Eight in number.

Now taking our leaves of the Fathers, they all shewed a great deal of affection to us, weeping, and expressing their desires, to enjoy our company longer; and our desires were as much to be nearer home, that we might have an Account of our Friends.

*June* the Fourth we departed, our *Muletteers* having provided us Horses; and our intentions were to take *Emaus* in our way, but night drawing on, we made St. *Jeroms* Church our sleeping place; there were formerly Fathers lived in it, but the *Arabs* came upon them in the night, and cut all their throats; The Church is very well built, and hath been adorned with Pictures upon the wall, of which some remain to this day.

About two hours riding from *Jeruſalem*, we paſſed over the brook, out of which they ſay, *David* gathered the pebble ſtones, wherewith he ſlew *Goliah*.

*June* Fifth, we arrived at the Convent in *Ramah* about ten of the Clock in the Morning; where we tarried till about mid-night, at which time there was a Ship to depart, and ſome of us intended to embarque: the reſt of us took a little boat, about the bigneſs of a *Graveſend* Barge; we put our proviſions of Bread and Wine aboard, and ſo we put to Sea, keeping always near the ſhore, for fear of a ſtorm.

After three dayes ſayl, we arrived at *Acrica*, formerly called *Ptolemais*, we always coming to Anchor at night; this place is famous for nothing but the ruins, the Road being ſo bad, that all the Ar Captains have, can but keep their Cables together.

The Commodities in this place, are only *Cottons*, *Pot-aſhes*, and ſome *Fullerto's*.

Two days after we arrived at *Tripoly*, where we made bold at our old Houſe: the Conſul receives us very gladly, and our deſign was, to depart next day, but the Plague ſtill raging at *Aleppo*, the Conſul forced us to ſtay with him Twelve or Fourteen days; all which time we were treated

treated like Princes, and then by his leave we imbarqued on a *Dutch* Ship for *Scanderoon*; the reſt of our Company (whom we left at *Aerica* to go to ſee the Sea of *Galilee*) being arrived.

*June* Twenty Six, we arrived at *Scanderoon*, where ſome were dead, and others dying, and one flying from another.

We tarried upon the Mount,& aboard the Ship for ſome time: and *July* 2d. we arrived at *Aleppo*: where there dyed at that time, Seventy or Eighty of a day of the Plague.

And thus ended our Journey.

# A True Relation of the Proceedings of the *Great Council* of the *Jews*,

Assembled in the Plains of *Ajay day*, in *Hungaria*, about 30 Leagues distant from *Buda*; to examine the *Scriptures* concerning *Christ*;

On *the* 12th *of* October, 1650.

*By* S. B. (*an Englishman*) *there present.*

IT hath been much desired by many honest *Christians*, that this Relation of the *Jews* Council should be Published, which I did intend to Communicate onely to my private *Friends*. The chief *Argument* by which they perswaded me to do it, was, because they conceived it to be a *preparation, and hopeful sign of the Jews Conversion*: And that will be glad-

glad-Tidings to the Church of Christ: And therefore I have yielded to satisfie their desires And thus it was:

At the place above-said, there assembled about 300 *Rabbins* (called *Jews*) from several parts of the World, to examine the *Scriptures* concerning *Christ*. It seems this place was thought most convenient for this Council, in regard, that part of the Country is not much Inhabited, because of the continual Wars between the *Turk*, and the King of *Hungaria*. There, (as I was informed) they have Fought formerly two bloody Battels. Yet, both these Princes, notwithstanding their own Differences, did give leave to the *Jews* to hold their Council there. The *Jews*, for their own Accommodation, did make divers Tents for their repose; And had plenty of Provision brought unto them, from other parts of the Country, during the time of their sitting there. The *Jews* making (as we said) divers Tents, they set up one Large Tent, onely for the Council to sit in, being made almost four square: the North and South part of it, not altogether being so large, as the East and West part of it. It had but one Door, and that opened to the East. In the middle of the Tent there stood a Table, and

a Stool for the *Propounder* to ſit on, with his face towards the Door of the Tent. The ſaid *Propounder* was of the Tribe of *Levi*, named *Zecharias*. And within this Tent, round about, were placed Forms, on which ſtood the reſt of the Council. They were alſo encloſed with a Rail, that ſtood at a diſtance from them; to prevent all Strangers, and all ſuch *Jews* as could not prove themſelves to be *Jews* by Record; or could not Diſpute in the *Hebrew Tongue*: which many had forgotten, that lived in ſuch Countries, where they were not allowed in their Synagogues: As in *France*, *Spain*, and thoſe parts of *Italy*, that belong to the King of *Spain*, and the King of *Naples*; with the Province of *Apulia*, and *Sicilia*, and *Calabria*, and *Sardinia*: In which places, if a *Jew* be found, and doth deny the *Popiſh Religion*, he is condemned to Death, and Executed for it: And yet Profit and Benefit allure them to dwell in thoſe Countries, notwithſtanding their fears and dangers: And, they are willing themſelves to forget and neglect to teach their Children their Native Language, rather then they will loſe their opportunity of Profit. And again, ſome of thoſe *Jews* have burned the Ancient Records of their Tribes and Families, that they

they might not be discovered, by searching, or otherwayes. And, for this defect that they could not prove their Tribe and Family, they were not permitted to come within the Rails, in the time of their Council; but were commanded to remain with the Strangers that attended there, to see the Event of this Assembly. We do conceive, that the *Number* of the People that *attended*, to see the Issue of their Proceedings, were about *Three Thousand* Persons: And, they were (the most part of them) *Germans*, *Almains*, *Dollivations*, with some *Greeks*, and a few *Italians*; but not one *English Man* more than my self: For, I was informed that the King of *Hungary*, not favouring the *Reformed Religion*, did give no Encouragement to to any *Protestant* Churches, to send any Divines thither. But, he did allow that there should be some Assistants sent from *Rome*; and, their coming thither proved a great unhappiness to this hopeful Assembly or Council.

The FIRST *Day*, When the Assembly first met, they spent some time in their mutual Salutations, and (as their manner is) they kissed one anothers Cheeks: expressing great joy for this their happy Meeting. And now, all things being pre-

pared for their Accommodation, they Conſidered of the *Jews* that were to be Admitted for Members of this Council; For they onely were admitted to be Members, that could, by Record, prove themſelves to be Native *Jews*. And I obſerved, there were about *five hundred* refuſed, and put by. Though, doubtleſs, they were true *Jews*, yet they could not, by Record, prove themſelves ſo to be. And, for this they were not admitted to be Members of this Council, but were commanded to abide without the Council, among the Strangers that attended there. The number of them that could prove themſelves *Jews*, by Record, were *three hundred*; who were accepted to ſit in the Council. And, this was all that was done the *firſt day*.

The SECOND *Day*, The Aſſembly being full, the *propounder* (whoſe name was *Zacharias*, of the Tribe of *Levi*) ſtood up, and made a ſpeech, concerning the End of their Meeting. And this (ſaid he) is, *To examine the Scriptures concerning Chriſt; whether he be already come; or, whether we are to expect his coming?* In examining this Queſtion, they ſearched the *Old Teſtament*, with great Care, and Labour, the moſt part of that Day, to be reſolved in the Truth;

Truth; having many *Bibles* there to that end. About which Point began a great disputе, that lasted many hours; which, at last, drave to this Conclusion, *That the Major part of this Assembly were of Opinion, That Christ was not Come.* But, some others of the Assembly, having strictly Examined the Scriptures, and finding them so plain for his coming, were inclined to think that *Christ* was come. Being the rather moved so to think, by the consideration of the great Judgment that hath been upon them these 1600 years. By reason whereof, they have been left as a Cast-off and Vagabond People: So, that the consideration of this judgment upon them, prevailed so far upon many others, as drave them not onely to think, but to conclude, That *Christ* was come. I remember well, one of them in Conference with others there, seemed to be very apprehensive of the great and long desolation of their Nation, ever since their Destruction by the *Roman* Empire. And he imputed their Afflictions to their Non-repenting of such a wickedness, as to kill the Lord from Heaven. And comparing their present Judgment, with other Judgments, which their Nation had suffered, he ingenuously confessed, he did believe, it was

for

for ſome wickedneſs that their Nation was guilty of. And that one of their great Sins he thought was, the ſpilling of the Blood of the Prophet ſent from God to their Nation: And ſo many Maſſacres that have been committed by the ſeveral Sects, and Factions among them. For, ſaid he, we are no Idolaters, nor are we guilty of Idolatry: And therefore, I think, we have not had this heavy Judgment upon upon us for that; but, ſurely it is for ſpilling the Blood of *Jeſus*, the Prophet from God; And for Maſſacring the Lives of thoſe that loved him. And this was the ſumm of what was Diſputed the *Second Day* of their Meeting; and ſo they ceaſed, vntill the next Morning.

The THIRD *Day*, On which being Aſſembled together again, the Point that was chiefly agitated, was concerning the *Manner* of *Chriſts* Coming. And that (they ſaid) ſhould be, like a Mighty Prince in the Power and Authority of a King: Yea, in greater Power then ever King had. And that he will deliver their Nation out of the Power of their Adverſaries; and Reſtore them to their Kingdom again. And that the Nations ſhould be of their Religion; and Worſhip God after their Manner. For they held, that the *Meſſias* will

will not alter their Religion, whensoever he Cometh. And therefore they began to Conclude, *That Christ was not Come.* For, *Jesus* (said they) the Great Prophet, when he came, began to alter their Religion: Therefore he was not the true *Messiah.* And say they farther, when *Jesus* came, whom some call the *True Messias*, he began presently to pluck down our Religion, and set up his own: And therefore he was not the *True Messiah.* Thus some of them Concluded. But, some did not. But, they went from this Dispute to another, concerning his *Parentage*: They did all agree in this, *That he shall be born of a Virgin*, according to the Prædictions of the *Prophets* in the *Old Testament.* And in this also, *That he should be born of such a Virgin, that may be of mean Note and Parentage*, among their Nation, as was the Virgin *Mary*, that Bare *Jesus*, the Great Prophet from God. And, upon this, many of them seemed to incline to think, that *Christ* was come: But they would not conclude so; but left it to the next Day, when they should again Meet together.

The FOURTH *Day*; The Assembly being met, the *propounder* demanded of them, what they thought, Whether *Christ* was come, or no? They said, *They thought he*

*he was come.* But they Anſwered thus; That, if he were come, he was no other then *Elias*: becauſe, *Elias* came formerly in great power, and with great power he declared it, in ſlaying the Prieſts of *Baal*. And for fulfilling the *Scriptures*, he was oppoſed by *Ahab* and *Jezabel*. And ſo they eſteemed this Man, whom they called *Jeſus*, to be *That ſame Elias*. Moreover others ſpake, and ſaid; That they thought he was *more than a mortal Man*, in that he ſo ſtrangely *Aſcended* up into Heaven, which ſome of our Forefathers ſaw. And this was all that was done on the Fourth Day.

The FIFTH *Day*, The Aſſembly being Met, they went about the ſame Queſtion that was Controverted the day before. So, they took into Examination the ſame Queſtion again, to anſwer them, that ſaid, *Elias* was not the *Meſſiah*. They of the contrary Opinion, did argue the love, and care of *Elias*, for the good of their Nation: That he left them *Eliſha* his *Diſciple*, to teach, and Inſtruct the People: And this they took to be the care of the *Meſſiah*. Theſe were their chief Arguments to maintain their Opinion. The ſame day towards night, came into Queſtion amongſt them, what then he was,

that

that ſaid, *He was the Son of God*: and, was *Crucified by their Anceſtors*? But, becauſe this was a Great Queſtion among them, they deferred the farther Conſideration thereof untill the next Day.

The SIXTH *Day*; When the Aſſembly was Met again, there were ſome *Phariſees*, that ſtood up, who were the great Enemies of *Chriſt*, and ſaid, they would undertake to anſwer the laſt Queſtion: And would by no means yield, that he was *The Chriſt*. And theſe are the Reaſons they gave for their Opinion, *viz.* 1. Becauſe (ſay they) he came into the World like an ordinary, and inferior Man; not with his Scepter, and Royal Power. For, they affirmed, That the coming of *Chriſt* would be Glorious. 2. *Reaſon* they pleaded againſt him, was, the meanneſs of his Birth; in that his Father was a *Carpenter*. And this (they ſaid) was a diſhonour of which, when *Chriſt* comes, he will not be capable. 3. *Reaſon*; They accuſed him to be a *Falſe Chriſt*, and an enemy to *Moſes Law*, in doing, and ſuffering his Diſciples to do unlawful Works on the Sabbath Day. For, they believed (they ſaid) that the *True Meſſiah* will exactly keep the Law of *Moſes*. Now, though it were replied, that the *Goſpel* doth teſti-

fie

ſie of *Chriſt*, that he did fulfill the Law of *Moſes*; yet, they would reject that anſwer, becauſe they did not believe, and own the Goſpel. But, I obſerved, that theſe Reaſons did not ſatisfie the Council, but that there ſtill remained doubts in them concerning *Chriſt*.

So that, after the *Phariſees* had done ſpeaking, there ſtood up one Rabby, named *Abraham*, and objected againſt the *Phariſees* and ſaid; The Miracles that *Chriſt* wrought, whiles he was upon the Earth, *viz.* The *Raiſing of the Dead* to life again; his making the *Lame to walk*; the *Blind to ſee*; the *Dumb to ſpeak*, by what Power I pray you, my Brethren, did he them? With that the *Phariſees* aroſe, and deſired to anſwer him; and this is the anſwer they returned before the Council: Perhaps, ſaid they, this *Jeſus* was an *Impoſtor*, and *Magician*, and ſo was enabled to do thoſe Miracles he did. And for our parts, we believe, that all the Miracles he did, were done by Magick, and Charms, whereby they were reſtored to their former condition again. But, this anſwer gave little ſatisfaction to the Council; and eſpecially to the ſaid *Abraham*. Whereupon *Abraham* ſtood up, and replied again, how could this *Chriſt* Charm them *Blind*, *Lame*,

and

and *Dumb*, &c. When they were ſo born, before *Jeſus Chriſt* himſelf was born; as it appeared ſome of them were. This ſeemed to be a Paradox to the *Phariſees*. And truly, the proſecuting of this Argument, did almoſt put the *Phariſees* to a *Nonplus*: But, at laſt, the *Phariſees* began to ſpeak again, and gave this anſwer (though a weak and vile one) perhaps (ſay they) the ſaid Impotent Perſons were made ſo, by other Magicians, and Conjured to be *Lame*, *Blind*, and *Dumb*, &c. And although himſelf were not then born, when they were born with thoſe evils, yet, this *Jeſus* being a greater Diſſembler, and more cunning then any Magician before him, Power was given to him by the Devil, to remove thoſe Charms, which others had placed. But, there was one *Phariſee* among the reſt, named *Zebedee*, who, among all the *Phariſees* there aſſembled, did moſt opprobriouſly, and Blaſphemouſly revile *Chriſt*; and vehemently urged thoſe things to the Council, againſt him: But, I conceive he did it not to the well-liking of any there, that heard him, even of the Members of the Council, or of the *Phariſees*. And, as the *Phariſees* played their part this day againſt *Chriſt*, ſo did the *Sadduces* likewiſe: For, ſome of the Council

cil were of that Sect, who did endeavor to render *Christ* vile and odious to the rest of the *Jews*.

I observed it to be with the *Pharisees* and *Sadduces*, as once it was with *Herod* and *Pilat*: Though those two could not agree among themselves at other times, yet they could agree together to Crucifie *Christ*. So, the *Pharisees* and *Sadduces*, though they be much divided in Opinion, among themselves, yet did they, at this time, too too well agree to disgrace *Christ*, with their Lies, Clamours, and Blasphemies, For, the *Sadduces* as well as the *Pharisees*, accused him for a Grand Impostor, and Magician, in that, in his *Gospel* he taught the *Resurrection from the Dead*, which (say they) we deny. But, it is no Miracle to see Factions agree in some evil design against others, as I found by experience in the year 1650 (which was the year of their *Jubile*. At which time there was a great Strife between the *Jesuits*, and the *Friers* of the Order of St. And although their Discension hath been, by the care and vigilancy of the *Pope*, smothered over, that the World, for that time took not much notice thereof; yet this Fire broke out again into a Flame, greater (as they informed me) then it was before; even

to

to Publick Disputations, and bitter Wranglings, one against another, opening the deluge of Errors, and one anothers Factions. Thus, seeking to disgrace one another, the *Pope* threatned to Excommunicate the Authors of all such black Libellous Books, that did tend to the dishonour of the *Clergy* (as he called them) to make them infamous to the World. But, these things by the way.

The SEVENTH *Day*. We are now come to the Seventh day of their meeting in the said Council; on which day this was the main Quære, *Whether if* Christ *were come, what rules and Orders hath he left for his Church to walk by*? This was a great Question among them, because they did not believe the *New Testament*, and so would not be guided by it: But, demanded some other Instructions, to Direct, and Guide them in this Point. Whereupon six of the *Roman Clergy*, who were on purpose sent thither by the *Pope*, to Advise in the Council (two of which were *Jesuites*, and four were *Friers*, two of the Order of St. *Augustin*, and two of the Order of St. *Francis*) being admitted in the Council, began to open to them the Doctrine, and Rules of the Holy Church of *Rome*; which Church they Magnified

to

to them, for the *Holy Catholick Church* of *Christ*; and their *Doctrine* to be the infallible Doctrine of *Christ*, and their *Rules* to be the *Rules* which the *Apostles* left to the *Church*, for ever to be observed. And that the *Pope* is the Holy *Vicar* of *Christ*, and the Successor of St. *Peter*. For Particulars, they affirmed the *Real Presence* of *Christ* in the *Lords Supper*; the Religious Observation of their *Holy Days*; the *Invocation of Saints* for their Prayers to the *Virgin Mary*; and her commanding Power in Heaven over her Son; the Holy use of their *cross*, and *Images*; with the rest of their Idolatrous and Superstitious Worship: All which they commended to the Assembly of the *Jews*, for the Doctrine and Rules of the *Apostle*.

But, so soon as the Assembly of the *Jews* heard these things from them, they were all exceedingly troubled thereat, and fell into high Clamours against them; crying out, No *Christ*, No *Virgin Mary*, No *Woman Gods*, No *Intercessions of Saints*, No *Holy Crosses*, No Worshiping of *Images*, &c. Their Grief, and trouble was so great, that it would have troubled an hard heart to have seen, and heard it: For, they rent their Cloathes, and tore their Hair, and cast dust upon their heads, and cried

cried out, Blaſphemy, Blaſphemy, Blaſphemy againſt *Jehovah*, and *Chriſt* our King. And in this great Confuſion, and Perplexity, the Council brake up.

Yet, being willing to have ſomething done, being yet unreſolved, they aſſembled again upon the EIGHTH DAY. And, all that was done upon that Day, was to agree upon another Meeting of the *Jews*, which was to be three years after; which was then concluded upon, before their final departing.

I believe (ſaith the *Relater*) there were many *Jews* there, who would have been eaſily perſwaded to own the Lord *Jeſus Chriſt*. And I aſſure it for truth (to the honour of our *Proteſtant Religion*, and for the encouragement of our Divines) that one of the aforeſaid Rabbies, eminent among them, did deliver unto me, in conference with me, his opinion in this wiſe. 1. That he (the ſaid Rabby) found at firſt, that they who were ſent from *Rome*, would cauſe an unhappy prejudice to their Council 2. That (as he profeſſed to me) he much deſired the preſence of ſome *Proteſtant* Divines, at their Aſſembly; and eſpecially of our *Engliſh* Miniſters of whom he had a greater liking then of any in the world beſide. For, he did believe

lieve, we had a great love to their Nation: And the Reason he gave for that his good opinion of our Ministers, was (as he told me) That he had often heard that they do Pray ordinarily for the Conversion of their Nation; which he did acknowledge to be a great Token of their love towards them. Especially he commended the Ministers of *London*, for their excellent *Preaching*, and for their *Charity* towards their Nation, as he had heard by many Travellers. Moreover, he said, that he did accompt the Church of *Rome*, to be an *Idolatrous* Church: And therefore they will not own their *Religion*. But, by conversing with other of the *Jews*, I found that they thought, that there was no other *Christian Religion*, in the World, then that of the Church of *Rome*. And by the *Romish* Idolatry, they took offence at all *Christian Religion*. Whence it doth appear, that *Rome* is the greatest enemy of the *Jews* Conversion.

Now, for the *place* of the *Jews* next Meeting, it was appointed to be in *Syria*: In which Countrey I also was, and did converse with the Sect of the *Rechabites*: who, still observe their old Rules and Customs. They neither Plant, nor Sow, nor Build themselves Houses; but live

in

in Tents; and often remove from place to place with their whole Families, Bag and Baggage. The *Italian* Tongue is much ſpread in the World: And the *Jews* do as frequently diſcourſe in that Language, as their own. And therefore I did converſe with them, as well as if I could have ſpoken their own Language. And if God ſhall give me leave and opportunity, I ſhall be willing to attend their next Council, which will be in the year 1653. The Lord Proſper it.

Written by Me

S. B.

# A Brief Chronology

## Concerning the

# JEVVS,

## From *the Year of* Chriſt 1650, *to* 1666.

HAving thus evidently ſeen in the fore-going *Relation*, what was Solemnly Acted (not done in a Corner) in the year 1650, towards the *Call* of *Iſrael*; and how far many of the ſaid Council were brought over to acknowledge *Chriſt* our *Meſſiah*: And how much further *They*, and many *Others* of the aforeſaid Council, might have acknowledged *Chriſt*, had not the *Jeſuits* and *Friers* given them an Irreconcilable Offence; pretending their Rubbiſh of the *Popiſh* Religion, and Idolatrous Worſhip, to be the Ordinances of *Chriſt*; there being not one *Proteſtant Divine* preſent to Balance againſt them.

Ye have alſo heard what was Reſolved upon, of the ſame Nature, to be Acted in the

*The Great Council of the Iews in Hungaria 1650. Page.*

the year 1653. Of which though we cannot give you the Relation (not knowing whether the said Mr. *Samuel Brett* lived to that day, and had liberty to keep his Promise, of being there; or if he lived to that, whether he Wrote the Relation of that years Meeting; or, whether the Man be yet alive) yet we have little cause to doubt but that the said Meeting (so Publickly and Solemnly appointed, and of so grand a Matter) was punctually Observed and Celebrated, according to the set Time and Place; though we (so remotely distant from them) have not heard thereof. Yet, this we have heard, about the same time, or presently upon it, That some antient Rabbies have Cautioned their Countrey-men, "That, if their Ex-"pected *Messiah* did not come in a few "years, thence following, they should im-"brace the *Christians Messiah* for the True "*Messiah*. And this also we can Affirm, "that, whatsoever came to pass about that time, in order to the *Call* of the *Jews* may well Comport with the Compute of 1290 years, (*Dan.* 12.) from the *Ceasing* of the *Daily Sacrifice*; if we place that utter Cessation of the said *Sacrifice* (as the foot of the Accompt, whence to Commence) as Learned *Bulcholcerus* * doth at the year 363. And then (according to this Compute)

the 1290 years expire, in the year of *Christ* 1653.

In the year 1658. *April* 19. We received a Letter from a Religious and Learned Hand, that one Rabby *Nathan Sephira*, sent from *Jerusalem* to the *Christian Protestant Churches* in *Europe*, to receive their Free Benevolence towards the Relief of the *Jews*, then in distress, Spake as followeth. " I Profess ( saith he ) that the " 53. of *Isaiah* is meant of the *Messiah*, " who bare our Sins ever since *Adam*. " And for that of *Christs Doctrine*, in the " fifth, sixth, seventh Chapters of *Mat-* " *thew*; he said, I acknowledge it to be the " Head of all Wisdom : And whoever " walk according to it, are more Just than " we. Of the Spirit of *Messiah*, he said, it " hath appeared divers times, as in *Hezek-* " *ah*, in *Habakkuk*; in our *Jesus* : whom our " Fore-fathers wrongfully put to Death; " and that Sin lies upon us to this day. " And this Profession ( said he ) I make, " not onely for my self, but for others at " *Jerusalem*, where the most Pious *Jews* are " Dwelling: who with Fastings, Watch- " ings and other exercises of Penitency " strive to Reconcile themselves and the " whole Nation to God. Thus far *R. Na-* " *than Sephira*. Now this, and whatsoever

" else

"else happened about that year 1658, in "order to the *Jews* Call, may also compe- "tently Comport with the Compute of "the 1290 years (*Dan.* 12.) if we put (as "Learned *Alsted* doth) the beginning of "the said 1290, at the year of *Christ* 367. "His words are these, *Anno* 367, *Terræ* "*motus ingens totum fere*, &c. That is to "say; *In the* 367 *year an huge Earth-quake* "*shook almost all the World. A Deluge destroys* "Nicea, *and many Islands. A mighty Hail at* "Constantinople *beats down flat to the earth* "*many Men, and destroys them. Moreover* "*the* Temple At Jerusalem *Re-edified by* "Julian *the Apostata*, Falls Down, *and is* "Burned *by Fire from Heaven.* According to which Accompt, the 1290 years expire in the 1657. At the heels whereof follows the story afore-said, *&c.* in the year 1658.

Learned *Funcius* puts the said Earth-quake, Inundation, and Fiery Tempest (destroying the Temple, and causing the utter Cessation of the *Daily Sacrifice*) at the year of *Christ* 369, which being added to 1290, makes 1659.

If it be questioned, how Learned Men take this liberty, according to Truth, to put the *Cessation of the Daily Sacrifice* so variously, as aforesaid; and so make the

Calculations, by the numbers added thereunto, to period so differently? We Answer: It may be, in respect of the *Cessation of the Daily Sacrifice*, caused by the *Prodigious Judgments* aforesaid, demolishing the *New Buildings* of the Temple: both which must of necessity require a Latitude of time, *viz.* a considerable time for the *Rebuilding of the Temple* so far, as that it was (among *Historians*) accompted a *Re-building*. And a considerable time is required for the *fulfilling of those Judgments*; as that *consuming of the Timber-Work*, the overturning all the *Stone Work*, and the *making of the way inaccessible by many other prodigious Judgments* (as *Bucholcerus* asserts) *which ever and anon, at several times, deterred the Workmen from that Work*. All which must measure out a long time, from the *beginning* of that Cessation, since their Repulse at *Mamre*, and while preparing for, and Re-building that structure, till with the destruction *thereof*, their utmost *hope* ever to *Sacrifice* there any more, was totally and finally destroyed. And upon this Accompt some may Calculate from the beginning of the Cessation, others from the end thereof.

*April.* 13. 1663, came a Letter to me, from a Pious and Learned Hand, that he had

had seen Letters from a Professor of the *Hebrew* Tongue, in a Famous *Protestant* University: declaring, that certain Men of Note came to him, professing themselves to be *Jews* in Blood, Nation, and Religion; saving that they did *acknowledge Jesus to be the Messiah*: Asking Counsel of the said Professor, about taking upon them *Circumcision*: who, advising them, that his Nation (being *Protestants*) would not suffer a *Judaical Christian Religion* among them: they departed, and went to another *Protestant* Nation, where such a mingled Religion is tolerated, though not approved.

In the same year 1663, *September* the fourth, I received a Letter from a Learned Man, who much converseth with many *Jews* and Rabbins; That how contemptible soever the *Jews* may seem to be in their present miserable condition, yet for all that, they are *Witnesses* unto the World, That there is indeed a God; yea, and that there was a *Christ*, whom their *Fore-fathers Crucified*. A Man that did great *Miracles*: And whom his Disciples held, was raised from the Dead, *&c.*

In the same year 1663, *December* I received a little Book, sent to me from the *Mart* at *Franckfort*, called *Judæorum Exitabulum Matutinum*; containing much Mat-

of the Call of the *Jews* approaching, as the ſaid Title ſhews.

*May* 12. 1664, I received from a worthy Friend as followeth: A certain *Jew* a Rabbin, in whoſe company I was, doth from that place of *Iſaiah* 34. 8. *It is the day of the Lords Vengeance, and the year of* Recompences, *for the Controverſie of Zion*, infer, that therein ſeems to be pointed out the Year, wherein the Lord will begin to take in hand the cauſe of *Zion*; that he may render double to them who have hitherto afflicted her. The *Hebrew* Word (ſaith he) to expreſs *Recompences*, is שלומים *Shillumim*. It might have been ſufficient to have ſaid, *This is the day of Vengeance*; unleſs the Holy Spirit had had a mind, Couchedly to Præſignifie the year, *viz.* in what year of the *Six Thouſand*, ſhould begin the great Sabbatiſm. And this the Holy Spirit Præſignifies while it adjoyneth to the word year, the word Shillumim; the Numeral Letters of which word written in *Hebrew* make 426. The preſent year 1663, from the Creation, is numbred by the *Jews* to be 5424; to which, if ye add two years, ye have in the ſixth Millenary 426. And if ye number from the Birth of *Chriſt*, we have, after two years, the number of the *Beaſt*. viz. 666. If any ſhould

ſay,

ſay, This wants Solidity : I Anſwer; This ſuits with my Purpoſe, *viz.* The expectation of the *Jews* Call ere long. For, the occaſion of this Calculation was that he undertook to Prædict, ( as with a Prophetick Spirit ) that, within two years a very great Change would befall the *Jews*, for good, or for ill. And being asked; Whence he did Collect this ; In anſwer to my queſtion, he ſhewed me the ſaid place of *Iſa.* 34. 8. and made upon it the aforeſaid Calculation.

And thus I have brought the *Reader* down from 1650, to the brink of 1665 ; giving him all along ſome Glimpſes of the approaching Call of the *Jews* ( how near we cannot poſitively ſay. ) As for the preſent year 1665 ( within 5 daies now expiring) I have not medled with the occurrences thereof, becauſe of them, Mens Pockets are full of *Letters* ; their Hands full of *Gazets* ; their Ears full of *Reports* and *Tidings* ; and their Eyes ſufficiently perceive the *Jews* ceaſe Trading, pack up, and are Matching. Upon the conſideration of the whole, I conclude with *Daniel* in relation to *Iſraels Call*, Ch. 12. 10. *The wiſe ſhall be purified and ſhall underſtand : But the Wicked ſhall do wickedly, and none of them ſhall underſtand.* Therefore I bid thee *Reader*, Farewell, with this.

*Be not* DECEIVED, *one lately did advise;*
*Beware, say I,* Christs *Day doth none*
( SURPRIZE.

# Postcript.

*AS by the preceding Account we may observe what thoughts and expectations divers well meaning Christians had of the call and return of the* Jews *in the year* 1666. *and particularly of the noise that was made in the World by the pretended* Messiah Sabatai Sevi, *who just about that time imprudently assumed to himself that title, and declared that he was come to deliver the* Jews *from slavery, and carry them to* Jerusalem, *there to reign over them; so the following Relation gives a clear and Impartial Account of the actions, and death of that vain Impostor, and the Scandal which the* Jews *brought upon themselves by their fond and easy Credulity, and it may likewise serve as a Remembrance to all sober men, that secret things belong only to God, and Revealed to man, that we may keep his Laws. The Author hereof is an* English *Gentleman of Quality and a Person who was in that Station, as to be capable of throughly informing himself of the truth of all Particulars, and it may therefore Challenge the Credit of the most Captious Reader.*

The

# The *Counterfeit Meſſiah* or *Falſe Chriſt* of the *Jews* at *Smyrna* in the year 1666. written by an Engliſh Perſon of Quality there Reſident.

ACcording to the Predictions of ſeveral *Chriſtian* Writers, eſpecially of ſuch who Comment on the *Apocalyps*, or Revelations, this Year of 1666 was to prove a Year of Wonders, and ſtrange Revolutions in the World, and particularly of Bleſſings to the *Jews*, either in reſpect of their Converſion to the *Chriſtian* Faith, or of their Reſtoration to their Temporal Kingdoms: This Opinion was ſo dilated, and fixt in the Countreys of the Reformed Religion as to the downfall of the *Pope*, and *Antichriſt*, and the Greatneſs of the *Jews*, in ſo much, that this ſubtle People judged this Year the time to ſtir, and to fit their Motion according to the ſeaſon of the Modern Propheſies; whereupon ſtrange Reports flew from place to place of the March of Multitudes of Peo-

ple from unknown parts into the remote Desarts of *Arabia*, supposed to be the *Ten Tribes* and *half*, lost for so many Ages. That a Ship was arrived in the Northern parts of *Scotland* with her Sails and Cordage of Silk, Navigated by Mariners who spake nothing but *Hebrew*; with this Motto on their Sails, *The Twelve Tribes of Israel*. These Reports agreeing thus near to former Predictions, put the wild sort of the World into an expectation of strange Accidents, this year should produce in reference to the *Jewish* Monarchy.

In this manner Millions of People were possessed, when *Sabatai Sevi* first appear'd at *Smyrna*, and publish'd himself to the *Jews* for their *Messiah*, relating the greatness of their approaching Kingdom, the strong hand whereby God was about to deliver them from Bondage, and gather them from all parts of the World. It was strange to see how the fancy took, and how fast the report of *Sabatai* and his Doctrine flew through all parts where *Turks* and *Jews* inhabited; the latter of which were so deeply Possessed with a belief of their new kingdom, and Riches, and many of them with promotion to Offices of Government, Renown, and Great-

ness,

neſs, that in all parts from *Conſtantinople* to *Buda* (which it was my fortune that year to Travel) I perceiv'd a ſtrange tranſport in the *Jews*, none of them attending to any buſineſs unleſs to wind up former negotiations, and to prepare themſelves and Families for a Journey to *Jeruſalem*: All their Diſcourſes, their Dreams, and diſpoſal of their Affairs tended to no other Deſign but a re-eſtabliſhment in the Land of Promiſe, to Greatneſs, Glory, Wiſdom, and Doctrine of the *Meſſiah*, whoſe Original, Birth, and Education are firſt to be recounted.

*Sabatai Sevi* was Son of *Mordechai Sevi*, an Inhabitant, and Natural of *Symrna*, who gained his Livelihood by being *Broaker* to an *Engliſh* Merchant in that place; a perſon, who before his death was very decrepit in his Body, and full of the Gout, and other Infirmities, but his Son *Sabatai Sevi* addicting himſelf to Study, became a notable Proficient in the *Hebrew* and *Metaphyſicks*; and arrived to that point of *Sophiſtry* in *Divinity* and *Metaphyſicks*, that he vented a New Doctrine in their Law, drawing to the Profeſſion of it ſo many Diſciples, as raiſed one day a Tumult in in the *Synagogue*; for which afterwards he he was by a Centure of the *Chochams* (who are

are Expounders of the Law) baniſhed the City.

During the time of his Exile, he Travelled to *Theſſalonica*, now called *Salonica*, where he Married a very handſome Woman; but either not having that part of Oeconomy as to govern a Wife, or being Impotent towards Women, as was pretended, or that ſhe found not favour in his Eyes, ſhe was divorced from him: Again he took a ſecond Wife, more beautiful then the former, but the ſame cauſes of diſcontent raiſing a difference between them, he obtained another Divorce from this Wife alſo. And being now free from the Incumbrances of a Family, his wandring Head mov'd him to Travel through the *Morea*, thence to *Tripoli* in *Syria*, *Gaza*, and *Jeruſalem*; and by the way picked up a *Ligorneſs* Lady, whom he made his third Wife, the Daughter of ſome *Polonian* or *German*, her Original and Parentage not being very well known. And being now at *Jeruſalem* he began to Reform the *Law* of the *Jews*, and Aboliſh the *Faſt* of *Tamuz* (which they keep in the Month of *June*) and there meeting with a certain *Jew* called *Nathan*, a proper Inſtrument to promote his Deſign; he communicated to him his Condition, his

his Course of Life, and Intentions, to Proclaim himself *Messiah* of the World, so long expected and desired by the *Jews*. This Design took wonderfully with *Nathan*; and because it was thought necessary according to *Scripture*, and Antient *Propheſies*, that *Elias* was to precede the *Messiah*, as St. *John Baptiſt* was the fore-runner of *Chriſt*: *Nathan* thought no man so proper to Act the part of the *Prophet* as himself; and so no sooner had *Sabatai* declared himself the *Messiah*, but *Nathan* discovers himself to be his Prophet, forbidding all the Fasts of the *Jews* in *Jeruſalem*; and declaring, that the Bridegroom being come, nothing but Joy, and Triumph ought to dwell in their Habitations: Writing to all the Assemblies of the *Jews*, to perswade them to the same belief.

And now the Schism being begun, and many *Jews* really believing what they so much desired, *Nathan* took the courage and boldness to Propheſie, That one Year from the 27th of *Kiſleu*, (which is the month of *June*) the *Messiah* shall appear before the *Grand Signior*, and take from him his Crown, and lead him in Chains like a Captive.

*Sabatai* also at *Gaza* Preached Repentance to the *Jews*, and Obedience to himself

ſelf & Doctrine, for that the coming of the *Meſſiah* was at hand: which Novelties ſo affected the *Jewiſh* Inhabitants of thoſe parts, that they gave up themſelves wholly to their Prayers, Alms, and Devotions; and to confirm this belief the more, it happened, that at the ſame time that News hereof, with all particulars were diſpatched from *Gaza*, to acquaint the Brethren in Forrain Parts: The Rumour of the *Meſſiah* was flown ſo ſwift, and gained ſuch reception, that intelligence came from all Parts and Countreys where the *Jews* inhabit, by Letters to *Gaza*, and *Jeruſalem*, Congratulating the happineſs of their Deliverance, and expiration of the time of their Servitude, by the Appearance of the *Meſſiah*. To which they adjoyned other Propheſies, relating to that Dominion the *Meſſiah* was to have over all the World: that for 9 Months after he was to diſappear; during which time the *Jews* were to ſuffer, and many of them to undergo Martyrdom: but then returning again Mounted on a Cœleſtial *Lyon*, with his Bridle made of *Serpents* with ſeven heads, accompanyed with his Brethren the *Jews*, who Inhabited on the other ſide of the River *Sabatian*, he ſhould be acknowledged for the Sole Monarch of the Univerſe; and then the

*Holy*

*Holy Temple* ſhould deſcend from Heaven already built, framed, and beautified, wherein they ſhould offer Sacrifice for ever.

And here I leave you to conſider, how ſtrangely this deceived People was Amuſed, when theſe Confident, and vain Reports, and Dreams of Power, and Kingdoms, had wholly tranſported them from the ordinary courſe of their Trade, and Intereſt.

This noiſe and rumour of the *Meſſiah*, having begun to fill all places; *Sabatai Sevi* reſolved to Travel towards *Smyrna*, the Country of his Nativity; and thence to *Conſtantinople* the Capital *City*, where the principal Work of Preaching was to have been performed: *Nathan* thought it not fit to be long after him, and therefore Travels by the way of *Damaſcus*, where reſolving to continue ſome time for better Propagation of this new Doctrine; in the mean while Writes the following Letter to *Sabatai Sevi*.

22, *Keſvan*

## 22. *Kesvm* of this Year.

TO *the* King, *our* King, Lord *of our* Lords, *who gathers the Dispersed of* Israel, *who Redeems our* Captivity, *the Man elevated to the height of all sublimity, the* Messiah *of the* God *of* Jacob, *the true* Messiah, *the* Coelestial Lyon, Sabatai Sevi, *whose Honour be exalted, and his Dominion raised in a short time, and for ever,* Amen. *After having kissed your hands, and swept the Dust from your Feet, as my Duty is to the* King *of* Kings, *whose Majesty be exalted, and his Empire enlarged: These are to make known to the Supream Excellency of that Place, which is adorned with the Beauty of your Sanctity, that the Word of the* King, *and of his Law, hath enlightned our Faces: that day hath been a solemn day unto* Israel, *and a day of light unto our Rulers, for immediately we applyed our selves to perform your Command, as our duty is. And though we have heard of many strange things, yet we are couragious, and our heart is as the heart of a Lyon; nor ought we to enquire a reason of your doings, for your Works are Marvellous, and past finding out: And we are Confirmed in our Fidelity without all exception, resigning up our very Souls for the holiness of your Name: And now we*

*are*

*are come as far as* Damaſcus, *intending ſhortly to proceed in our Journey to* Scanderone, *according as you have commanded us; that ſo we may aſcend, and ſee the Face of God in light, as the light of the Face of the King of Life: And we, ſervants of your ſervants, ſhall cleanſe the duſt from your Feet, beſeeching the Majeſty of your Excellency and Glory to vouchſafe from your habitation to have a care of us, and help us with the Force of your Right Hand of Strength, and ſhorten our way which is before us: And we have our Eyes towards* Jah, Jah, *who will make haſt to help us, and ſave us, that the Children of Iniquity ſhall not hurt us; and towards whom our hearts pant, and are conſumed within us: who ſhall give us Tallons of Iron to be worthy to ſtand under the ſhadow of your* Aſſe. *Theſe are the words of the Servant of your ſervants, who proſtrates himſelf to be trod on by the ſole of your feet,*

Nathan Benjamine.

And that he might Publiſh this Doctrine of himſelf, and the *Meſſiah* more plainly, he Wrote from *Damaſcus* this following Letter, to the *Jews* at *Aleppo*, and parts thereabouts.

To

To the Residue or Remnant of the *Israelites*, Peace without end.

*THese my words are to give you notice, how that I am arrived in peace at* Damascus, *and behold I go to meet the Face of our Lord, whose Majesty be exalted, for he is the Soveraign of the King of Kings, whose Empire be enlarged. According as he hath Commanded us and the* 12 Tribes *to elect unto him* 12 *Men, so have we done: And we now go to* Scanderone *by his command, to shew our faces together with part of the principal of those particular Friends to whom he hath given Licence to assemble in that same place. And now I come to make known unto you, that though you have heard strange things of our Lord, yet let not your hearts faint, or fear, but rather, fortifie your selves in your Faith, because all his Actions are Miraculous, and Secret, which Humane understanding cannot comprehend, and who can penetrate into the depth of them. In a short time all things shall be Manifested to you clearly in their Purity: and you shall know, and consider; and be instructed by the Inventor himself; Blessed is he who can expect, and arrive to the Salvation of the true* Messiah, *who will speedily publish his Authority and Empire over us now, and for ever.* Nathan.

And

And now all the *Cities* of *Turky* where the *Jews* Inhabited were full of the expectation of the *Messiah*; no Trade nor course of Gain was followed: every one imagin'd that dayly Provisions, Riches, Honours, and Government, were to descend upon them by some unknown and Miraculous manner: an Example of which is most observable in the *Jews* at *Thessalonica*, who now full of Assurance that the Restoration of their Kingdom, and the Accomplishment of the time for the coming of the *Messiah* was at hand, judged themselves obliged to double their Devotions, and Purifie their Consciences from all Sins and Enormities which might be obvious to the scrutiny of him who was now come to Penetrate into the very Thoughts and Imaginations of Mankind. In which Work certain *Chochams* or Priests were appointed to direct the People how to Regulate their Prayers, Fasts, and other Acts of Devotion. But so forward was every one now in his Acts of Penance, that they stay'd not for the Sentence of the *Chocham*, or prescription of any Rules, but apply'd themselves immediately to Fasting: And some in that manner beyond

yond the abilities of Nature, that having for the ſpace of ſeven days taken no ſuſtenance, were famiſhed to death. Others buryed themſelves in their Gardens, covering their naked Bodies with Earth, their heads onely excepted remained in their Beds of dirt until their Bodies were ſtiffned with the cold and moiſture: others would indure to have melted Wax dropt upon their Shoulders, others to rowl themſelves in Snow, and throw their Bodies in the Coldeſt ſeaſon of Winter into the Sea, or Frozen Waters. But the moſt common way of Mortification was firſt to prick their Backs and Sides with Thorns, and then to give themſelves thirty nine Laſhes. All Buſineſs was laid aſide, none wrought, or opened Shop, unleſs to clear his Warehouſe of Merchandize at any Price: who had ſuperfluity in Houſhold-ſtuff, ſold it for what he could; but yet not to *Jews*, for they were Interdicted from Bargaines or Sales, on the pain of Excommunication, Pecuniary Mulcts, or Corporal Puniſhments; for all Buſineſs and Imployment was eſteemed the Teſt, and Touchſtone of their Faith. It being the general Tenent, that in the days that the *Meſſiah* appears, the *Jews* ſhall become Maſters of the Eſtates and Inheritance

ritance of *Infidels*; until when they are to content themſelves with Matters onely neceſſary to maintain and ſupport Life, but becauſe every one was not Maſter of ſo much Fortune and Proviſion, as to live without dayly Labour, therefore to quiet the Clamours of the Poor, and prevent the Enormous lives of ſome, who upon theſe occaſions would become Vagabonds and deſert their *Cities*, due order was taken to make Collections, which were ſo liberally beſtowed that in *Theſſalonica* onely 400 Poor were ſupported by the meer charity of the Richer. And as they indeavour'd, to purge their *Conſciences* of Sin, and to apply themſelves to good Works, that the *Meſſiah* might find the City prepared for his Reception; ſo leſt he ſhould accuſe them of any omiſſion in the Law, and particularly in their neglect of that Antient Precept of Increaſe and Multiply; they marryed together Children of ten years of age, and ſome under, without reſpect to Riches, or Poverty, Condition or Quality: But, being promiſcuouſly joyned, to the number of 6 or 700 Couple, upon better and cooler thoughts, after the deceipt of the falſe *Meſſiah* was diſcover'd, or the expectation of his Coming grew cold, were

Divorced,

Divorced, or by Consent separated from each other.

In the heat of all this Talk and Rumor comes *Sabatai Sevi* to *Smyrna*, the City of his Nativity, infinitely desired there by the common *Jews*; but by the *Chochams*, or *Doctors* of their *Law*, who gave little or no credence to what he pretended, was ill received, not knowing what mischief or ruine this Doctrine and Prophesie of a New Kingdom might produce. Yet *Sabatai* bringing with him testimonials of his Sanctity, Holy Life, Wisdom, and gift of Prophesie, so deeply fixed himself in the heart of the Generality, both as being Holy and Wise, that thereupon he took courage and boldness to enter into Dispute with the Grand *Chocham* (who is the Head, and Chief Expositor of the *Law* and super-intendent of their will and Government) between whom the Arguments grew so high, and Language so hot, that the *Jews* who favoured the Doctrine of *Sabatai*, and feared the Authority of the *Chocham*, doubtful what might be the issue of the Contest, appeared in great numbers before the *Cadi* of *Smyrna*, in justification of their New Prophet, before so much as any Accusation came against him: The *Cadi* (according to the Custom

ſtom of the *Turks*,) ſwallows Mony on both ſides, and afterwards remits them to determination of their own Juſtice. In this manner *Sabatai* gains ground dayly; and the Grand *Chocham* with his Party, loſing both the affection and obedience of his People, is diſplaced from his Office, and another Conſtituted, more affectionate, and agreeable to the New Prophet whoſe power daily increaſed by thoſe confident Reports, That his enemies were ſtruck with Phrenſies and Madneſs, until being reſtored to their former temper and wits by him, they became his Friends, Admirers, and Diſciples. No Invitation was now made in *Smyrna* by the *Jews*, nor Marriage, or Circumciſion ſolemnized, where *Sabatai* was not preſent, accompanied with a multitude of his Followers, and the Streets cover'd with Carpets, or fine Cloath for him to tread on; but the Humility of this *Pharisee* appeared ſuch that he would ſtoop and turn them aſide, and ſo paſs. And having thus fixed himſelf in the Opinion and Admiration of the People, he began to take on himſelf the Title of *Meſſiah*, and the *Son of God* and to make this following Declaration to all the Nation of the *Jews* which being writ Originally in *Hebrew*, is thus Tranſlated into *English*.

The

THE *Only, and first-born Son of* God, Sabatai Sevi, *the* Messiah *and* Saviour *of* Israel, *to all the Sons of* Israel, *peace. Since that you are made worthy to see that great Day of Deliverance, and Salvation unto* Israel, *and Accomplishment of the word of God, Promised by his Prophets, & our fore-fathers, & by his Beloved Son of* Israel: *let your bitter sorrows be turned into* Joy, *and your Fasts into Festivals, for you shall weep no more, O my Sons of* Israel, *for God having given you this unspeakable comfort, rejoyce with* Drums, Organs, *and* Musick, *giving thanks to him for performing his Promise from all Ages; doing that every day, which is usual for you to do upon the* New-Moons; *and, that Day Dedicated to affliction and sorrow convert you into a Day of Mirth for my appearance: and fear you nothing, for you shall have Dominion over the Nations, and not only over those who are on Earth, but over those Creatures also which are in the depth of the Sea, All which is for your Consolation and Rejoycing.*

Sabatai Sevi.

Notwithstanding the Disciples of *Sabatai Sevi* were not so numerous, but many opposed his doctrine, publiquely avouching that he was an *Impostor*, and Deceiver of the people, amongst which was one

*Samuel*

*The Counterfeit Messiah of the Iews at Smyrna 1666 Page.*

*Samuel Pennia*, a man of a good estate & reputation in *Smyrna*, who arguing in the *Synagogue*, that the present signs of the coming of the *Messiah* were not apparent, either according to Scripture, or the doctrine of the *Rabbins*, raised such a sedition and tumult amongst the *Jews*, as not only prevailed against arguments, but had also against his life, had he not timely conveyed himself out of the *Synagogue*, and thereby escaped the hands of the multitude, who now could more easily endure blasphemy against the *Law* of *Moses*, and the prophanation of the *Sanctuary*, than contradiction, or mis-belief of the doctrine of *Sabatai*. But howsoever it fell out, *Pennia* in short time becomes a convert, and preaches up *Sabatai* for the *Son* of *God*, and *deliverer* of the *Jews*: and not only he, but his whole family; his daughters prophesie, and fall into strange extasies; and not only his own house, but four hundred men and women prophesie of the growing kingdom of *Sabatai*, and young infants who could yet scarce stammer out a syllable to their mothers, repeat, and pronounce plainly the name of *Sabatai* the *Messiah*, and Son of God. For thus far had God permitted the Devil to delude this people, that their very children were for a time

possessed, and voices heard to sound from their stomacks, and intrails: those of riper years fell first into a trance, foamed at the mouth, and recounted the future prosperity, and deliverance of the *Israelites* their visions of the *Lyon* of *Judah*, and the triumphs of *Sabatai*, all which were certainly true, being effects of *Diabolical* delusions: as the *Jews* themselves since have confessed unto me.

With these concomitant accidents, and successes, *Sabatai Sevi* growing more presumptuous, that he might correspond with the Propheſies of the greatness, & dominion of the *Messiah*, proceeds to an election of those Princes which were to govern the *Israelites* in their march towards the *Holy-Land*, and to dispense Judgment and Justice after their Restoration. The names of them were these which follow, men well known at *Smyrna*, who never (God knows) had ambition to aspire to the title of Princes, until a strange spirit of deceit and delusion had moved them, not only to hope for it as possible, but to expect it as certain.

| | |
|---|---|
| *Isaac Silvera.* | King *David.* |
| *Salomon Lagnado.* | was *Salomon.* |
| *Salom. Lagnado* jun. | named *Quovah.* |
| *Joseph Copen.* | *Uzziah.* |

*Mose*

| | |
|---|---|
| *Moſes Galente.* | *Joſaphat.* |
| *Daniel Pinto.* | *Hilkiah.* |
| *Abraham Scandale.* | *Jotham.* |
| *Mokiah Gaſpar.* | *Zedekiah.* |
| *Abraham Leon.* | *Achas.* |
| *Ephraim Arditi.* | *Joram.* |
| *Salom Carmona.* | *Achab.* |
| *Mataſſia Aſcheneſi.* | *Aſa.* |
| *Meir Alcaira.* | *Rehoboan.* |
| *Jacob Loxas.* | *Ammon.* |
| *Mordecai Jeſſerun.* | *Jehoachim.* |
| *Chaim Inegna.* | *Jeroboam.* |
| *Joſeph Scavillo.* | *Abia.* |
| *Conor Nehemias.* | was *Zorobabel.* |
| *Joſeph del Caire.* | named *Joas.* |
| *Elcukin Schavit.* | *Amaſia.* |
| *Abraham Rubio.* | *Joſiah.* |

*Elias Sevi* had the title of the *King* of the *king* of *kings.*

*Elias Azar* his *Vice-king*, or *Vizier.*

*Joſeph Sevi*, the *king* of the *kings* of *Judah.*

*Joſeph Inernuch* his *vice-king.*

In this manner things ran to a ſtrange height of madneſs amongſt the *Jews* at *Smyrna*, where appeared ſuch pageantry of greatneſs, that no Comedy could equal the mock-ſhews they repreſented, and though none durſt openly profeſs any

scruple, or doubt of this common received belief, yet for confirmation of the *Jews* in their Faith, and astonishment of the *Gentiles*, it was judged no less than necessary that *Sabatai* should shew some miracles whereby to evince to all the World that he was the true *Messiah*: and as the present occasion seemed to require an evidence infallible of this truth, so it was daily expected by the vulgar, with an impatience sutable to humors disposed to Novelty; who out of every action and motion of their Prophet began to fancy something extraordinary and supernatural. *Sabatai* was now horribly puzzled for a Miracle, though the imagination of the people was so vitiated that any *Legerdemain* or slight of hand would have passed more easily with them for a wonder than *Moses* striking the rock for water, or dividing the *Red Sea*, And an occasion happening that *Sabatai* was, in behalf of his Subjects, to appear before the *Cadi*, or judge of the City to demand ease, and relief of some oppressions which aggrieved them: It was thought necessary a Miracle should now or never, when *Sabatai* appearing with a formal and *pharisaical* gravity, which he had starcht on: Some on a sudden avouched to see a Pillar of fire between

tween him and the *Cadi*, which report presently was heard through the whole room, filled with *Jews* that accompanied *Sabatai*, some of whom, who strongly fancied it, vow'd, and swore they saw it; others in the outward yard, or that could not come near to hear, or see for the crowd, as speedily took the alarm, and the rumour ran, and belief receiv'd by the Women and Children at home in a moment, so that *Sabatai Sevi* returned to his house triumphant, fixed in the hearts of his people, who now needed no further Miracles to confirm them in their faith. And thus was *Sabatai* exalted, when no man was thought worthy of communication who did not believe him to be the *Messiah*: others were called *Kophrim*, infidels or hereticks, liable to the censure of excommunication with whom it was not lawful so much as to eat: every man produced his treasure, his Gold and Jewels, offering them at the feet of *Sabatai*; so that he could have commanded all the wealth of *Smyrna*, but he was too subtil to accept their money, lest he should render his design suspected by any act of covetousness. *Sabatai Sevi* having thus fully fixed himself in *Smyrna*, and filled other places with rumours of his fame; declared that

he was called by God to visit *Constantinople*, where the greatest part of his work was to be accomplisht; in order whereunto he privately ships himself, with some few attendants in a *Turkish Saick*, in the Month of *January* 1666, lest the crowd of his disciples, and such who would press to follow him, should endanger him in the Eyes of the *Turks*, who already began to be scandalized at the reports and prophesies concerning his person. But though *Sabatai* took few into the Vessel to him, yet a multitude of *Jews* travelled over land to meet him again at *Constantinople*, on whom all their Eyes and Expectations were intent. The wind proving northernly, as commonly it is in the *Hellespont* and *Propontis*; *Sabatai* was thirty nine days in his voyage, and yet the Vessel not arriv'd, so little power had this *Messiah* over the Sea and Winds, in which time news being come to *Constantinople* that the *Jews Messiah* was near, all that people prepared to receive him with the same Joy and Impatience as was expresst in other parts where he arrived; the great *Vizier* (then also at *Constantinople*, being not yet departed on his expedition for *Candia*) having heard some rumours of this man, and the disorder & madness he had raised amongst the

the *Jews*; ſent two Boats, whil'ſt the *Saick* was detained by contrary winds, with commands to bring him up Priſoner to the Port, where accordingly *Sabatai* being come, was committed to the moſt loathſome and darkeſt Dungeon in the Town, there to remain in farther expectation of the *Viziers* ſentence: The *Jews* were not at all diſcouraged at this ill treatment of their Prophet, but rather confirmed in their belief of him, as being the accompliſhment of the propheſie of thoſe things which ought to preceed his glory and dominion; which conſideration induc'd the chiefeſt perſons amongſt the *Jews* to make their viſits and addreſſes to him with the ſame ceremony and reſpect in the Dungeon as they would have done had he then ſat exalted on the throne of *Iſrael*: ſeveral of them, with one *Anacago*, by name, a man of great eſteem amongſt the *Jews*, attended a whole day before him, with their Eyes caſt down, their bodies bending forward, and hands croſt before them (which are poſtures of humility, and ſervice in the Eaſtern Countreys) the undecency of the place, and preſent ſubjection, not having in the leaſt abated their high thoughts, and reverence towards his perſon. The *Jews* in *Conſtanti-*

*nople* were now become as mad and diſtracted as they were in other places, all trade and traffique forbidden, and thoſe who owed money, in no manner careful how to ſatisfie it: amongſt which wild crew ſome were indebted to our Merchants at *Galata*, who not knowing the way to receive their mony, partly for their intereſt, and partly for curioſity thought fit to viſit this *Sabatai* complaining that ſuch particular *Jews*, upon his coming, took upon them the boldneſs to defraud them of their right, deſired he would be pleaſed to ſignifie to theſe his Subjects, his pleaſure to have ſatisfaction given: whereupon *Sabatai* with much affectation took Pen and Paper, and wrote to this effect.

TO *you of the Nation of the* Jews, *who expect the appearance of the* Meſſiah *and the Salvation of* Iſrael, *Peace without end. Whereas we are informed that you are indebted to ſeveral of the* Engliſh *Nation*: *It ſeemeth right unto us to enorder you to make ſatisfaction to theſe your juſt debts: which if you refuſe to do, and not obey us herein: Know you, that then you are not to enter with us into our Joys and Dominions.*

In

In this manner *Sabatai Sevi* remained a Priſoner at *Conſtantinople* for the ſpace of two Months; at the end of which the *Vizier* having deſigned his expedition for *Candia*; and conſidering the rumor and diſturbance the preſence of *Sabatai* had made already at *Conſtantinople*, thought it not ſecure to ſuffer him to remain in the Imperial City, whil'ſt both the *Grand Signior* and himſelf were abſent: and therefore changes his priſon to the *Dardanelli*, otherwiſe called the *Caſtle* of *Abydos*, being on the *Europe* ſide of the *Helleſpont* oppoſite to *Seſtos*, places famous in *Greek* Poetrie. This removal of *Sabatai* from a worſe Priſon to one of a better air; confirmed the *Jews* with greater confidence of his being the *Meſſiah*, ſuppoſing that had it been in the power of the *Vizier*, or other Officers of the *Turks*, to have deſtroyed his perſon, they would never have permitted him to have lived to that time, in regard their *Maxims* enforce them to quit all jealouſies and ſuſpitions of ruine to their ſtate bythe death of the partyfeared, which much rather they ought to execute on *Sabatai*, who had not onely declared himſelf the *King* of *Iſrael*, but alſo publiſhed Propheſies fatal to the *Grand Signior* and his Kingdoms.

With this consideration, and others preceding, the *Jews* flock in great numto the *Castle*, where he was imprisoned not onely from the neighbouring parts but also from *Poland*, *Germany*, *Legorn*, *Venice*, *Amsterdam*, and other places where the *Jews* reside: on all whom, as a reward of the expence, and labours of their pilgrimage, *Sabatai* bestowed plenty of his benedictions, promising encrease of their store, and enlargement of their Possessions in the *Holy-Land*. And so great was the confluence of the *Jews* to this place, that the *Turks* thought it requisite to make their advantage thereof, and so not onely raised the price of their Provision, Lodgings, and other Necessaries, but also denied to admit any to the presence of *Sabatai*, unless for mony setting the price sometimes at five, sometimes at ten *Dollars*, or more or less, according as they guessed at their abilities, or zeal of the person, by which gain and advantage to the *Turks* no complaints or advices were carried to *Adrianople*, either of the concourse of people, or arguments amongst the *Jews* in that place, but rather all civilities, and liberty indulged unto them, which served as a farther argument to ensnare this poor people in the belief of their *Messiah*.

During

During this time of confinement, *Sabatai* had leisure to compose and institute a new method of Worship for the *Jews*, and principally the manner of the celebration of the day of his *Nativity*, which he prescribed in this manner.

BRethren, *and my People, men of* Religion *inhabiting the* City *of* Smyrna *the renowned, where live men, and women, and families*; *Peace be unto you from the Lord of Peace, and from me his beloved son,* King Salomon. *I command you that the ninth day of the Month of* Ab (*which according to our account answered that year to the Month of* June) *next to come, you make a day of Invitation, and of great joy, celebrating it with choice meats and pleasing drinks, with many Candles and Lamps, with Musick and Songs, because it is the day of the Birth of* Sabatai Sevi, *the high King above all kings of the Earth. And as to matters of labour, and other things of like nature, do, as becomes you, upon a day of Festival, adorned with your finest garments. As to your Prayers, let the same order be used as upon Festivals. To converse with* Christians *on that day is unlawful, though your Discourse be matters indifferent, all labour is forbidden, but to sound instruments is lawful. This shall be the method and substance of your Prayers on this*

*day*

*day of Festival: After you have said, Blessed be thou, O holy God! then proceed and say, Thou hast chosen us before all people, and hast loved us, and hast been delighted with us, and hast humbled us more than all other Nations, and hast sanctified us with thy Precepts, and hast brought us near to thy service, and the service of our King. Thy holy, great, and terrible Name thou hast published amongst us: and hast given us, O Lord God, according to thy love, times of joy, of Festivals, and times of Mirth, and this day of Consolation for a solemn Convocation of Holiness, for the Birth of our King the* Messiah, Sabatai Sevi *thy servant, and first-born son in love, through whom we commemorate our coming out of* Egypt. *And then you shall read for your lessons 1, 2, and 3 Chapters of* Deut. *to the 17. verse, appointing for the reading thereof five men, in a perfect & uncorrupted Bible, adding thereunto the Blessings of the Morning, as are prescribed for days of Festival: and for the Lesson out of the Prophets usually read in the* Synagogue *every* Sabbath; *you shall read the 31 Chapt. of* Jeremiah. *To your Prayer called* Mussaf *(used in the* Synagogue *every* Sabbath *and solemn Festival) you shall adjoyn that of the present Festival; In stead of the Sacrifice of Addition, of the returning of the* Bible *to its place, you shall read with an Audible Voice, Clear Sound, the* Psalm 95. *And*

at

*at the first Praises in the Morning, after you have Sung* Psalm 91, *and just before you Sing* Psalm 98, *you shall repeat* Psalm 132. *but in the last Verse, where it is said,* As for his Enemies I shall cloath them with shame, but upon himself shall his Crown flourish; *in the place of* (upon himself) *you shall read* upon the most High: *after which shall follow the* 126. Psalm, *and then the* 113. *to the* 119.

*At the Consecration of the Wine upon the Vigil, or Eve, you shall make mention of the Feast of Consolation, which is the day of the Birth of our King the Messiah* Sabatai Sevi *thy Servant, and first-born Son, giving the Blessing as followeth: Blessed be thou our God, King of the World, who hast made us to live, and hast maintain'd us, and hast kept us alive unto this time. Upon the Eve of this day you shall Read also the* 81 Psalm, *as also the* 132. *and* 126. Psalms *which are appointed for the Morning Praises. And this day shall be unto you for a Remembrance of a Solemn Day unto eternal Ages, and a perpetual testimony between me, and the Sons of* Israel.

Audite Audiendo & manducate bonum.

*In hearing hear, and enjoy good.*

Be-

Besides which Order, and Method of Prayers for Solemnization of his Birth, he prescribed other Rules for Divine Service, and particularly published the same Indulgence and Priviledge to every one who should Pray at the Tomb of his Mother; as if he had taken on him a Pilgrimage to Pray, and Sacrifice at *Jerusalem*.

The Devotion of the *Jews* toward this pretended *Messiah* increased still more and more, so that onely the Chief of the City went to attend, and proffer their service toward him in the time of his Imprisonment, but likewise decked their *Synagogue* with *S. S.* in Letters of Gold, making for him on the Wall a Crown, in the Circle of which was wrote the 91 *Psalm* at length in fair and legible Characters; attributing the same titles to *Sabatai*, and Expounding the *Scriptures* in the same manner in favour of his Appearance, as we do of our *Saviour*. However some of the *Jews* remained in their Wits all this time amongst which was a certain *Chocham*, at *Smyrna*, one zealous of his Law, and of the good and safety of his Nation: and observing in what a wilde manner the whole People of the *Jews* was transported

with

with the groundleſs belief of a *Meſſiah* leaving not only their Trade, and courſe of living, but publiſhing Propheſies of a ſpeedy Kingdom, of reſcue from the Tyranny of the *Turk*, and leading the Grand *Signior* himſelf Captive in Chains; matters ſo dangerous and obnoxious to the State wherein they lived, as might juſtly convict them of Treaſon and Rebellion, and leave them to the Mercy of that Juſtice, which on the leaſt jealouſie and ſuſpicion of Matters of this nature, uſes to extirpate Families, and ſubvert the Manſion-houſes of their own People, much rather of the *Jews*, on whom the *Turks* would gladly take occaſion to diſpoil them of their Eſtates, and condemn the whole Nation to perpetual ſlavery. And indeed it would have been a greater wonder then ever *Sabatai* ſhewed, that the *Turks* took no advantage from all theſe extravagances, to drein the *Jews* of a conſiderable Sum of money, and ſet their whole Race in *Turky* at a Ranſome, had not theſe Paſſages yielded them matter of Paſtime and been the Subject of the *Turks* Laughter and Scorn; ſuppoſing it a Diſparagement to the greatneſs of the *Ottoman* Empire, to be concerned for the Rumors and Combuſtions of this diſperſed People.

With

With these considerations this *Cocham*, that he might clear himself of the blood and guilt of his Countrey-men, and concern'd in the common destruction, goes before the *Cadi*, and there protests against the present Doctrine; Declaring, that he had no hand in setting up of *Sabatai*, but was an Enemy both to him and to his whole Sect. This freedom of the *Chocham* so enraged and scandalized the *Jews*, that they judged no Condemnation or Punishment too severe against such an Offender and Blasphemer of their Law, and Holiness of the *Messiah*; and therefore with Money and Presents to the *Cadi*, accusing him as disobedient in a Capital nature to their Government. obtained sentence against him, to have his Beard shaved and to be condemned to the *Gallies*. There wanted nothing now to the appearance of the *Messiah*, and the solemnity of his coming, but the presence of *Elias*, whom the *Jews* began to expect hourly, and with that intention and earnestness, that every Dream, or Phantasme to a weak head was judged to be *Elias*; it being taught, and averred, that he was seen in divers forms and shapes, not to be certainly discovered or known, before the coming of the *Messiah*; for this superstition

on is ſo far fixed amongſt them, that generally in their Families they ſpread a Table for *Elias* the Prophet, to which they make an Invitation of Poor people, leaving the chief place for the Lord *Elias*, whom they believe to be inviſibly preſent at the entertainment, and there to Eat, and Drink, without diminution, either of the Diſhes, or of the Cup. One perſon amongſt the *Jews* commanded his Wife after a ſupper of this kind, to leave the Cup filled with Wine, and the Meat ſtanding all night, for *Elias* to Feaſt, and Rejoyce alone; And in the morning ariſing early, affirmed, that *Elias* took his Banquet ſo kindly, that in token of gratitude, and acceptance, he had repleniſhed the Cup with Oyl, inſtead of Wine. It is a certain Cuſtom amongſt the *Jews* on the Evening of the *Sabbath*, to repeat certain Praiſes of God (called *Havdila*) which ſignifies a diſtinction, or ſeparation of the Sabbath from the prophane days (as they call them) which Praiſes they obſerve to perform in this manner. One takes a Cup filled with Wine, and drops it through the whole Houſe, ſaying, *Elias* the Prophet, *Elias* the Prophet, *Elias* the Prophet, come quickly to us with the *Meſſiah*, the *Son of God*, and *David*,

and this they affirm to be so acceptable to *Elias*, that he never fails to prserve that family, so devoted to him, and augment it with the blessings of Increase. Many other things the *Jews* avouch of *Elias*, so ridiculous, as are not fit to be declar'd, amongst which this one is not far from our purpose that at the Circumcision there is always a Chair set for *Elias*: and *Sabatai Sevi* being once Invited at *Smyrna* to the Circumcision of the First-born-Son of one *Abraham Gutiere*, a Kinsman of *Sabatai*, and all things ready for the Ceremony, *Sabatai Sevi* exhorted the Parents of the Child to expect a while until his farther Order: After a good half hour, *Sabatai* order'd them to proceed and cut the *Prepuce* of the Child, which was instantly perform'd with all joy and satisfaction to the Parents: and being afterwards demanded the reason why he retarded the performance of that Function, his answer was, That *Elias* had not as yet taken his Seat, whom, assoon as he saw placed, he ordered them to proceed; and that now shortly *Elias* would discover himself openly, and proclaim the news of the general Redemption.

This being the common Opinion amongst the *Jews*, and that *Sabatai Sevi* was the *Messiah*, being become an Article

of

of Fiath, it was not hard to perſwade them, that *Elias* was come already, that they met him in their Diſhes, in the dark, in their Bed-chambers, or any where elſe inviſible, in the ſame manner as our common People in *England* believe of *Hobgoblins & Fairies*. For ſo it was, when *Solomon Cremona*, an Inhabitant of *Smyrna*, making a great Feaſt, to which the Principal *Jews* of the *City* were Invited, after they had eaten and drank freely, one ſtarts from his Seat, and avouches, that he ſaw *Elias* upon the Wall, and with that bows to him, and Complements him with all Reverence and humility: Some others having in like manner their Fancies prepoſſeſſed, and their Eyes with the Fume of Wine ill prepared to diſtinguiſh ſhadows, immediately agreed upon the Object, and then there was not one in the Company who would ſay he did not ſee him: at which ſurprize every one was ſtruck with reverence and awe; and the moſt Eloquent amongſt them, having their Tongues looſed with joy, and Wine, directed *Orations*, *Encomiums*, and acts of Thankfulneſs to *Elias*, courting and complementing him, as diſtracted Lovers do the ſuppoſed preſence of their Miſtreſſes. Another *Jew* at *Conſtantinople* reported,

that

that he met *Elias* in the Streets, habited like a *Turk*, with whom he had a long Communication; and that he enjoyn'd the Observation of many neglected Ceremonies, and particularly the *Zezit*, *Numb.* 15. *v* 38. *Speak unto the Children of* Israel, *and bid them that they make* Fringes *in the Borders of their Garments, throughout their Generations, and that they put upon the Fringe of the Border a* Ribbon *of blue.* Also the *Peos*, Levit. 19. v. 27. *Ye shall not round the corners of your Head, nor marr the corners of your Beard*: This Apparition of *Elias* being believed as soon as published, every one began to obey the Vision, by Fringing their Garments; and for their Heads, though alwayes shaved, according to the *Turkish* and Eastern Fashion, and that the suffering Hair to grow, to men not accustomed, was heavy, and incommodious to their healths and heads; yet to begin again to renew as far as was possible, the antient Ceremonies, every one nourished a lock of hair on each side, which might be visible beneath their Caps; which soon after began to be a Sign of distinction between the *Believers* and *Kophrims*, a name of dishonour, signifying as much as *Unbelievers*; or *Hereticks*, given to those who confessed not *Sabatai* to be the *Messiah*; which

which particulars, if not obſerved, it was declared, as a Menace of *Elias*, that the People of the *Jews*, who come from the River *Sabation*, as is ſpecifyed in the ſecond of *Eſdras*, Chap. 13. ſhall take vengeance of thoſe who are guilty of theſe Omiſſions.

But to return again to *Sabatai Sevi* himſelf, we find him ſtill remaining a Priſoner in the *Caſtle* of *Abydos* upon the *Helleſpont*, admired and adored by his Brethren, with more honour than before, and viſited by Pilgrims from all parts where the fame of the coming of the *Meſſiah* had arrived; amongſt which one from *Poland*, named *Nehemiah Cohen*, was of ſpecial note and renown, learned in the *Hebrew*, *Syriack*, and *Chaldee*, and verſed in the Doctrine and *Kabala* of the *Rabines*, as well as *Sabatai* himſelf, one (of whom it was ſaid) had not this *Sevi* anticipated the Deſign, eſteemed himſelf as able a Fellow to Act the Part of a *Meſſiah* as the other: Howſoever, it being now tooo late to publiſh any ſuch Pretence, *Sabatai* having now eleven Points of the Law by Poſſeſſion of the Office, and with that the hearts nd belief of the *Jews*, *Nehemiah* was ontented with ſome ſmall appendage, or elation to a *Meſſiah*; and therefore to lay

lay his Design the better, desired a Private Conference with *Sabatai*: These two great Rabbins being together, a hot Dispute arose between them; For *Cohen* alledged that according to Scripture, and Exposition of the Learned thereupon, there were to be two *Messiahs*, one called *Ben Ephraim*, and the other *Ben David*: the first was to be a Preacher of the *Law*, poor, and despised, and a Servant of the Second, and his Fore-runner; the other was to be great and rich, to restore the *Jews* to *Jerusalem*, to sit upon the Throne of *David*, and to perform and act all those Triumphs and Conquests which were expected from *Sabatai*. *Nehemiah* was contented to be *Ben Ephraim*, the afflicted and poor *Messiah* and *Sabatai* (for any thing I hear) was well enough contented he should be so: but that *Nehemiah* accused him for being too forward in publishing himself the latter *Messiah*, before *Ben Ephraim* had first been known unto the World. *Sabatai* took this reprehension so ill, either out of pride, and thoughts of his own infallibility, or that he suspected *Nehemiah*, being once admitted for *Ben Ephraim*, would quickly (being a subtile and learned person) perswade the World that he was *Ben David*, would by no means understand or admit of this

Doctrine

Doctrine, or of *Ben Ephraim* for a neceſſary Officer: And thereupon the Diſpute grew ſo hot, and the Controverſie ſo irreconcileable, as was taken notice of by the *Jews*, and controverted amongſt them as every one fancy'd: But *Sabatai* being of greater Authority, his Sentence prevailed and *Nehemiah* was rejected, as *Schiſmatical*, and an Enemy to the *Meſſiah*, which afterward proved the ruin and downfal of this *Impoſtor*.

For *Nehemiah* being thus baffled, and being a perſon of Authority, and a haughty Spirit, meditated nothing but revenge; to execute which to the full, he takes a Journey to *Adrianople*, and there informs the Chief Miniſters of State, and Officers of the Court, who (by reaſon of the gain the *Turks* made of their Priſoner at the *Caſtle* on the *Helleſpont*) heard nothing of all this Concourſe of People, and Propheſies of the Revolt of the *Jews* from their Obedience to the *Grand Signior*; and taking likewiſe to his *Councel* ſome certain diſcontented and unbelieving *Chochams*. who being zealous for their Nation, and jealous of the ill-conſequences of this long-continued, and increaſing Madneſs, took liberty to inform the *Chimcham* (who was Deputy of the great *Vizier* then at *Candia*) that the *Jew*, Priſoner at the *Caſtle*, called

called *Sabatai Sevi*, was a Lewd Person, and one who indeavoured to debauch the minds of the *Jews*, and divert them from their honest course of livelihood, and Obedience to the *Grand Signior*; and that therefore it was necessary to clear the World of so Factious and dangerous a Spirit: The *Chimacham* being thus informed, could do no less then acquaint the *Grand Signior* with all the particulars of this Mans Condition, Course of Life, and Doctrine; which were no sooner understood, but a *Chiaux*, or *Messenger*, was immediately dispatched, to bring up *Sabatai Sevi* to *Adrianople*. The *Chiaux* executed his Commission after the *Turkish* fashion in hast, and brought *Sabatai* in a few days to *Adrianople*, without further excuse or ceremony; not affording him an hours space to take a solemn farewel of his Friends, his Followers and Adorers; who now were come to the vertical point of all their hopes and expectations.

The *Grand Signior* having by this time received divers informations of the madness of the *Jews*, and the pretences of *Sabatai*; grew big with desire and expectation to see him: so that he no sooner arrived at *Adrianople*, but the same hour he was brought before the *Grand Signior*:

*Sabatai*

*Sabatai* appeared much dejected, and failing of that courage which he shewed in the *Synagogue*; and being demanded several Questions in *Turkish* by the *Grand Signior*, he would not trust so far to the vertue of his *Messiahship*, as to deliver himself in the *Turkish Language*; but desired a *Doctor* of *Physick*, (who had from a *Jew* turned *Turk*,) to be his interpreter, which was granted to him; but not without reflection of the standers by; that had he been the *Messiah*, and *Son of God*, as he formerly pretended his tongue would have flown with variety, as well as with the perfection of Languages. But the *Grand Signior* would not be put offwithout a *Miracle*, and it must be one of his own choice: which was, that *Sabatai* should be stript naked, and set as a mark to his dexterous Archers: if the Arrows peirced not his body, but that his flesh and skin was proof like armour, then he would believe him to be the *Messiah*, and the person whom God had designed to those Dominions, and Greatnesses, he pretended, But now *Sabatai* not having faith enough to stand to so sharp a trial, renounced all his title to Kingdoms and Governments, alledging that he was an ordinary *Chocham*, and a poor *Jew*, as others were, and had nothing of Priviledge, or Vertue above the rest. The *Grand Signior* notwithstanding, not wholly satisfied with this plain confession, declared, that having given publique scandal to the Professors of the *Mahometan* religion, and done dishonour to his Soveraign authoritie, by pretending to draw such a considerable portion from him, as the Land of *Palestine*; his treason and crime was not to be expiated by any other means then by a conversion to the *Mahometan* faith, which if he refus'd to do, the stake was ready at the gate of the *Seraglio* to empale him. *Sabatai* being now reduced to extremity of his latter game; not being the least doubtful what to do; for to die for what he was assured was false, was against nature, and the death of a mad man: replyed with much cheerfulness, that he was contented to turn *Turk*,

and that it was not of force, but of choice, having been a long time desirous of so glorious a Profession, he esteemed himself much honoured, that he had opportunity to own it first in the presence of the *Grand Signior*. And here was the *non plus ultra* of all the bluster and noise of this vain Impostor. And now the *Reader* may be pleased to pause a while, and contemplate the strange point of consternation, shame, and silence to which the *Jews* were reduc't, when they understood how speedily their hopes were vanished, and how poorly and ignominiously all their fancies and promises of a new Kingdom, their *Pageantry*, and Offices of Devotion, were past like a tale, or a midnights dream: And all this was concluded, and the *Jews* sunk on a sudden, and fallen flat in their hopes, without so much as a line of comfort, or excuse from *Sabatai*, more than in general, to all the brethren: That now they should apply themselves to their Callings and services of God, as formerly, for that mattters relating unto him were finished and the sentence past. The news that *Sabatai* was turned *Turk*, and the *Messiah* to a *Mahumetan*, quickly filled all parts of *Turky*. The *Jews* were strangely surprized at it, and ashamed of their easie belief of the arguments with which they had perswaded one the other, and of the Proselytes they had made in their own families. Abroad they became the common derision of the Towns where they inhabited: the Boys houted after them, coyning a new word at *Smyrna* (*Ponstai*) which every one seeing a *Jew*, with a finger pointed out, would pronounce with scorn and contempt: so that this deceived people for a long time after remained with confusion, silence, and dejection of Spirit. And yet most of them affirm that *Sabatai* is not turned *Turk*, but his shadow only remains on earth, and walks with a white head, and in the habit of a *Mahumetan*: but that his natural body and soul are taken into heaven, there to reside until the time appointed for accomplishment of these wonders: and this

this opinion began so commonly to take place, as if this people resolved never to be undeceived, using the forms and rules for Devotion prescribed them by their *Mahumetan Messiah*: Insomuch that the *Chochams* of *Constantinople*, fearing the danger of this error might creep up, and equal the former, condemned the belief of *Sabatai* being *Messiah*, as damnable, and enjoyned them to return to the antient Method and Service of God upon pain of *Excommunication*. The style and tenure of them was as followeth,

*To you who have the power of Priesthood, and are the knowing, learned, and magnanimous Governours and Princes, residing in the City of* Smyrna, *may the Almighty God protect you,* Amen: *for so is his will.*

*THese our Letters, which we send in the midst of your habitations, are upon occasion of certain rumors and tumults come to our ears from that City of your Holiness. For there is a sort of men amongst you, who fortifie themselves in their error, and say, let such a one our King, live, and bless him in their publique* Synagogues *every* Sabbath day: *And also adjoyn Psalms and Hymns, invented by that man, for certain days, with Rules and Methods for* Prayer, *which ought not to be done, and yet they will still remain obstinate therein; and now behold it is known unto you, how many swelling Waters have passed over our Souls for his sake, for had it not been for the Mercies of God, which are without end, and the merit of our forefathers, which hath assisted us; the* foot of Israel *had been rased out by their enemies. And yet you continue obstinate in things which do not help, but rather do mischief, which God avert. Turn you therefore, for this is not the true way, but restore the Crown to the antient custom and use of your forefathers, and the law, and from thence do not move; We command you that with your authority, under pain of* Excommunication, *and other penalties, that all those Ordinances and* Prayers, *as well those delivered by the mouth of that man, as those which he enjoyned by the mouth of others, be all abolished and made void, and to be found no more, and that they never enter more into your hearts, but judge according to the ancient commandment of your*

*your Forefathers, repeating the same Lessons and Prayers every* Sabbath, *as hath been accustomary, as also* Collects *for Kings, Potentates, and anointed,* &c. *And bless the King,* Sultan Mahomet, *for in his days hath great Salvation been wrought for* Israel, *and become not Rebels to his Kingdom, which God forbid. For after all this which is past, the least motion will be a cause of jealousie, and you will being ruine upon your own persons, and upon all which is near and dear to you, wherefore abstain from the thoughts of the man, and let not so much as his name proceed out of your mouths. For know, if you will not obey us herein, which will be known, who, and what those men are, who refuse to conform unto us, we are resolved to prosecute them, as our duty is. He that doth hear, and obey us, may the blessing of God rest upon him, These are the words of those who seek your* Peace *and Good, having in* Constantinople, *on* Sunday *the fifth of the Month* Sevat, *underwrote their names.*

*Joam Tob* son of *Chananiah Ben-Jacar.*

| | |
|---|---|
| Isaac Almacagna. | Eliezer Castie. |
| Joseph Kazabi. | Eliezer Gherson. |
| Manasseh Barndo. | Joseph Accohen. |
| Kalib *son of* Samuel. | Eliezer Aluff. |

During the time of all these transactions and passages at *Constantinople, Smyrna, Abydos* upon the *Helespont,* and *Adrianople,* the *Jews* leaving their Merchantly course, and advices, what prizes commodities bear, and matters of Traffick, stuffed their Letters for *Italy* and other parts, with nothing but wonders and miracles wrought by their false *Messiah.* As then when the *Grand Signior* sent to take him, he caused all the Messengers immediately to die, upon which other *Janizaries* being again sent, they all fell dead with a word only from his mouth; and being desired to revive them again, he immediately recall'd them to life; but of them only such who were true *Turks,* and not those who had

denied that faith in which they were born, and had profeſt. After this they added, that he went voluntarily to priſon, and though the gates were barr'd and ſhut with ſtrong locks of Iron, yet that *Sabatai* was ſeen to walk through the ſtreets with a numerous attendance, and when they laid Shackles on his neck and feet, they not only fell from him, but were converted into Gold, with which he gratified his true and faithful believers and diſciples. Some Miracles alſo were reported of *Nathan*, that only at reading the name of any particular man or woman, he would immediately recount the ſtory of his, or her life, their ſins or defaults, and accordingly impoſe juſt correction and penance for them. Theſe ſtrong reports coming thus confidently into *Italy* and all parts, the *Jews* of *Caſel di Monferrato* reſolved to ſend three perſons in behalf of their ſociety, in the nature of extraordinary *Legats* to *Smyrna*, to make inquiry after the truth of all theſe rumours, who accordingly arriving in *Smyrna*, full of expectation and hopes, intending to preſent themſelves with great Humility and Submiſſion before their *Meſſiah*, and his Prophet *Nathan*, were entertain'd with the ſad news, that *Sabatai* was turned *Turk*, by which information the Character of their *Embaſſy* in a manner ceaſing, every one of them laying aſide the formality of his function, endeavoured to lodge himſelf beſt to his own convenience. But that they might return to their brethren at home, with the certain particulars of the ſucceſs of theſe affairs, they made a viſit to the brother of *Sabatai*; who ſtill continued to perſwade them, that *Sabatai* was notwithſtanding the true *Meſſiah*, that it was not he who had taken on him the habit and form of a *Turk*, but his *Angil* or *Spirit*, his body being aſcended into Heaven, until God ſhall again ſee the ſeaſon, and time to reſtore it, adding further, that an effect hereof they ſhould ſee by the Prophet *Nathan*, certified, now every day expected, who having wrought *Miracles* in many places, would alſo for their Conſolation, reveal hidden

ſe-

ſecrets unto them, with which they ſhould not only remain ſatisfied, but aſtoniſhed, With this only hope of *Nathan*, theſe *Legates* were a little comforted, reſolving to attend his arrival, in regard they had a Letter to conſign into his hands, and according to their inſtructions, were to demand of him the grounds he had for his Propheſies, and what aſſurance he had, that he was divinely inſpir'd, and how theſe things were reveal'd unto him, which he had committed to Paper, and diſperſed to all parts of the World. At length *Nathan* arrives near *Smyrna*, on *Fryday* the third of *March*, towards the Evening, and on *Sunday* theſe *Legates* made their viſit to him: But *Nathan*, upon news of the ſucceſs of his beloved *Meſſiah*, began to grow ſullen and reſerved; ſo that the *Legates* could ſcarce procure admittance to him; all that they could do was to inform him, that they had a Letter to him from the brother-hood of *Italy*, and commiſſion to confer with him concerning the foundation and authority he had for his propheſies; but *Nathan* refuſed to take the Letter, ordering *Kain Abolafio* a *Chocham* of the City of *Smyrna* to receive it; ſo that the *Legates* returned ill contented, but yet with hopes at *Nathans* arrival at *Smyrna* to receive better ſatisfaction.

But whil'ſt *Nathan* intended to enter into *Smyrna*, the *Chochams* of *Conſtantinople*, being before adviſed of his reſolution to take a Journey into their parts, not knowing by which way he might come, ſent their Letters and Orders to *Smyrna*, *Pruſſia*, and every way round, to hinder his paſſage, and interrupt his journey; fearing that things beginning now to compoſe, the *Turks* appeas'd for the former diſorders, and the minds of the *Jews* in ſome manner ſetled, might be moved, and combuſtions burſt out afreſh, by the appearance of this new *Impoſtor*; And therefore diſpatched this Letter as followeth.

*To you who are the Shepherds of Israel, and Rulers, who reside for the great God of the whole World, in the* City *of* Smyrna, *which is* Mother *in* Israel, *to her Princes, her Priests, her Judges, and especially to the perfect wise men and of great experience, may the Lord God cause you to live before him, and delight in the multitude of Peace,* Amen, *so be the will of the Lord.*

*These our Letters are dispatched unto you, to let you understand, that in the place of your Holiness, we have heard that the learned man, which was in* Gaza, *called* Nathan Benjamin, *hath published Vain Doctrines, and made the World Tremble at his Words and Inventions; And that at this time we have received Advice, that this man some days since, departed from* Gaza, *and took his Journey by the way of* Scanderone, *intending there to Imbark for* Smyrna, *and thence to go to* Constantinople, *or* Adrianople: *And though it seem a strange thing unto us, that any Man should have a desire to throw himself into a place of Flames and Fire, and into the Sparks of* Hell; *notwithstanding we ought to fear, and suspect it;* For the Feet of Man alwayes guide him to the worst: *Wherefore we under-written do Advertise you, that this Man coming within the compass of your Jurisdiction, you give a stop to his Journey, and not suffer him to proceed farther, but presently to return back. For we would have you know, that at his coming, he will*

again

*again begin to move those Tumults, which have been caused through the Imaginations of a New Kingdom*; And that Miracles are not to be Wrought every day.

*God forbid that by his coming the People of God should be destroy'd in all places where they are, of which he will be the first, whose Blood be upon his own Head: For in this Conjuncture, every little Error or Fault is made Capital. You may remember the Danger of the first Combustion: And it is very probable that he will be an occasion of greater, which the Tongue is not able to express with Words. And therefore by Virtue of ours, and your own Authority, you are to hinder him from proceeding farther in his Journey, upon pain of all those Excommunications with our* Law *can Impose, and to force him to return back again, both he and his Company. But if he shall in any manner Oppose you, and Rebel against your Word, your Indeavours and Law are sufficient to hinder him, for it will be well for him and all* Israel.

*For the Love of God, let these Words enter into your Ears, since they are not vain things; for the Lives of all the* Jews, *and this also, consist therein. And the Lord God behold from Heaven, and have pity upon his People* Israel, *Amen. So be his holy Will: Written by those who seek your Peace.*

*Joam Tob*, Son of *Chanania Jacar*

Moise Benveniste,
Isaac Alce-nacagne,
Joseph Kazabi,
Samuel Acazsine,

Caleb *Son of* Chocham,
Samuel *deceased.*
Moise Barndo.
Elihezer Aluff.
Jehoshuah Raphael.
Benveniste.

By these means *Nathan* being disappointed of his Wandring Progress, and partly ashamed of the event of things, contrary to his Prophesie, was resolved without entering *Smyrna*, to return again: However he obtained leave to visit the *Sepulchre* of his *Mother* and there to receive Pardon of his Sins (according to

the Institution of *Sabatai* before mentioned) but first, washed himself in the Sea, in manner of Purification, and said his *Tephilla*, or *Prayers*, at the Fountain, called by us the Fountain *Sancta Veneranda*, which is near to the *Cymetry* of the *Jews*, and then departed for *Xio*, with two Companions, a Servant, and three *Turks*, to conduct him, without admitting the *Legates* to Audience, or answering the Letter which was sent him, from all the Communities of the *Jews* in *Italy*. And thus the Embassie of these Legates was concluded, and they returned from the place from whence they came, and the *Jews* again to their Wits, following their Trade of Merchandize and Brokage as formerly, with more quiet, and advantage, then the means of regaining their Possessions in the Land of promise. And thus ended this mad *Phrensie* amongst the *Jews*, which might have cost them dear, had not *Sabatai* Renounc't his *Messiahship* at the Feet of *Mahomet*.

These matters were transacted in the years 1665 & 1666. since which *Sabatai* hath passed his time devoutly in the *Ottoman* Court, educated at the feet of the learned *Gamaliel* of the *Turkish* Law, that is *Vanni Effendi*, Preacher to the *Seraglio*, or as we may so term him Chaplain to the *Sultan*, one so literate as to be esteemed the Grand Oracle of their Religon, so precise and conceited of his own sanctity as a Pharisee, and so Superstitious that nothing seemed more to unhallow his worship than the touch or approach of a Christian. To this Master, *Sabatai* was a most docil Scholar, and profited, as we may Imagin beyond measure in the *Turkish* Doctrine, so that in exchange of such Impressions, *Vanni* thought it no disparagement from so great a a Rabbine as his new Disciple, to learn something of the *Jewish* Rites, and rectify those crude notions he had conceived of the *Mosaical* Law, in this manner *Sabatai* passed his days in the *Turkish* Court, as some time *Moses* did in that of the *Egyptians*, and perhaps in imitation of him, cast his eyes, often on the Afflictions of his

his brethren, of whom during his life he continued to profess himself a Deliverer, but with that care and caution of giving Scandal to the *Turks*, that he declared unless their nation became like him, that is, renounce the shaddows, and imperfect Elements of the *Mosaical* Law, which will be compleated by adherence to the *Mahometan*, and such other additions as his inspired wisdom should suggest, he should never be able to prevail with God for them, or conduct them to the *holy Land* of their forefathers: hereupon many *Jews* flocked in, some as far as from *Babylon*, *Jerusalem*, and other remote places, and casting their caps on the ground in presence of the *Grand Seignior*, voluntarily professed themselves *Mahometans*; *Sabatai* himself by these Profelites gaining ground in the esteem of the *Turks*, had priviledg granted him to visit familiarly his Brethren, which he imployed in Circumcising their Children the 8th day, according to the Precept of *Moses*, preaching his new Doctrines by which he confirmed many in their faith of his being the Messiah, and startled all with expectation of what these strange ways of Enthusiasm may produce but none durst publickly own him, lest they should displease the *Turks*, and the *Jews*, and incur the danger of Excommunication from one, and the Gallows from the other.

Howsoever in *January* 1672 appeared another bold Impostor amongst the *Jews* in *Smyrna* from *Morea*, as it was said, or not known from whence, who in despight of *Sabatai*, and his own Governors, pretended to be the *Messiah*; but with so petty and inconsiderable a Deluder as this, the *Jews* thought to make quick work; but being ashamed at first to bring another *Messiah* on the stage, by help of money they accused him of Adultery, and procured a sentence from the *Kadi*, condemning him to the Gallies; in order unto which, and in proof of his good behaviour, he remained some time in Prison, in which interim he found means to clear himself of that crime by open evidence to the contrary, and

had

had for the present escaped out of the power of the Synagogue had not their Authority and mony prevailed more then the friends and Disciple of this Impostor) so that he was still detained in Prison, and *Sabatai Sevi* continued in the house of *Pharaoh* or the *Grand Seignior*, where he remained till the year 1676, and then died.

---

The

## *The fatal and final Extirpation and Destruction of the* Jews *out of the Empire of* Persia, *begun in* 1663. *and continuing till* 1666. *and the occasion thereof.*

YOU have heard in the foregoing *Story* from what Glorious *Expectations* the whole *Nation* of the *Jews* were *precipitated* by the *Impostorious*, but *Improsperous Villany* of their *late* pretended *Messiah*: You will in this *Relation* perceive farther, how Signally the hand of Almighty *God* (about the same time) went out to their yet greater *shame* and *extermination*: And if any thing were capable to reduce that miserably deluded *People*, certainly one would think these continu'd Frowns, and *Accents* of his displeasure against all their *Interprises*; as it ought to confirm the *Truth* of the *Christian Profession*, so it should even constrain them to hasten to it; *For the Wrath is come upon them to the uttermost.*

In the *Reign* of the famous *Abas*, *Sophy* of *Persia*, and *Grand-Father* to the present *Emperor*, the *Nation* being low, and somewhat exhausted of *Inhabitants*, it entred into the mind of this *Prince* (a Wise and Prudent Man, and one who exceedingly studied the Benefit of his *Subjects*) to seek some expedient for the Revival and Improvement of *Trade*, and by all manner of *Priviledges* and *Immunities* to encourage other contiguous *Nations* to Negotiate and Trade amongst them; and this *Project* he fortified with so many *Immunities*, and used them so *well* who *came*, that repairing from all Parts to his Country, in a short time the whole *Kingdom* was filled with *multitudes* of the most Industrious *People* and Strangers that any way bordered on him.

It happened, that amongst those who came, innumerable *Flocks* of *Jews* ran thither from all their *Dispersions* in the *East*; attracted by the gain, which they universally

verſally make where ever they ſet footing, by their innate *Craft*, *Sacred Avarice*, and the exceſſive *Extortions* which they continually Practiſe. And it was not many years but by this means, they had ſo impoveriſhed the reſt, and eſpecially the natural Subjects of *Perſia*, that the Clamor of it reached to the Ears of the *Emperour*; and indeed it was Intollerable, for even his own *Exchequer* began to be ſenſible of it, as well as his Peoples Purſes, and Eſtates, which they had almoſt Devoured.

How to repreſs this *Inormity*, and remedy this *Inconvenience*, without giving *Umbrage* to the reſt of thoſe profitable *ſtrangers* now ſetled in his *Dominions*, by falling ſeverely upon the *Jews* on the ſudden, he long conſulted; and for that end call'd to his *Advice* his Chief *Miniſters of State*, the *Muſti*, and expounders of the *Law*: After much diſpute 'twas at laſt found, That the, *Jews* had already long ſince forfeited their *Lives* by the very *Text* of the *Alcoran*; where it is expreſs'd, That if within *Six Hundred* years from the promulgation of that *Religion*, they did not Univerſally come in, and Profeſs the *Mahumetan Faith*, they ſhould be deſtroyed. The Zealous *Emperor* would immediately have put this *Edict* in Execution; but, by the Interceſſion of the *Muſti*, and the reſt of the *Doctors*, 'twas thought fit to ſuſpend it for the preſent: But that theſe growing Evils might in time have a *period*; his *Majeſty* Commanded that all the *Chachammi*, *Rabbins*, and *Chief* amongſt the *Jews*, ſhould immediately appear before his *Tribunal*, and make Anſwer to ſome *Objections* that were to be propounded to them.

The *Jews* being accordingly convened the *Sophy* Examines them about ſeveral Paſſages of their *Law*, and particularly concerning the *Prophet Moſes*, and thoſe *Rites* of his which ſeemed to have been ſo long annihilated amongſt them, ſince the coming of *Iſai* (for ſo they call *Jeſus*) after whom they pretend their *Mahomet* was to take place, and all other *Predictions* to determine.

The *Jews* much terrified with the manner of theſe *Interrogatories*,

*terrogatories*, and dubious what the meaning and drift of them might signifie, told the Emperor; That for *Christ* they did not believe in him, but that they expected a *Messiah* of their own to come, who should by his Miraculous power deliver them from their *Oppressors*, and subdue all the *World* to his Obedience.

At this *Reply* the *Sophy* appeared to be much Incensed: How! says he, Do you not then believe *Christ*, of whom our very *Alcoran* makes so Honorable mention? as that he was the *Spirit* of *God*, sent down from him, and returning to him, *&c.* If *we* Believe him, Why do not *you*? What say you for your selves you Incredulous Wretches? The Confounded *Jews* perceiving the Emperour thus Provoked, immediately prostrated themselves on the ground, humbly supplicating him to take pity on his *Slaves*, who acknowledged themselves altogether unable to *Dispute* with his *Majesty*; That for the *Christians*, they seemed indeed to them to be gross *Idolaters*; Men who did not Worship *God*, but a *Crucified Malefactor*, and a *Deceiver*: which still the more displeased the *Sophy*; not induring they should so *Blaspheme* a Person for whom their *Alcoron* had so great a Reverence: However, for the *present* he dissembles his resentment; 'Tis well, says he, you do not believe the *God* of the *Christians*: But, tell me, What think you of our Great *Prophet Mahomet*? This *Demand* exceedingly perplexed them, not knowing what to Reply: and indeed it was contrived on *purpose*, that convincing them of *Blasphemy* (as *they* esteemed it) against their *Prophet* the *Sophi* might find a specious and legal pretence to ruine and destroy them, with out giving any jealousie or suspicion to the rest of the Strangers, who were *Trafficking* in his *Country*, of several other *Religions*, but who were not in the least obnoxious to his displeasure.

After a long pause, and secret *conference* with one another, it was at last resolved among them, That though they had deny'd *Christ*, they would yet say nothing *positively* against *Mahomet*: Therefore they told the *Em-*

*perour*;

perour; That though their *Religion* forbad them to believe any *Prophet* save *Moses*, &c. yet they did not hold *Mahomet* for a false *Prophet*, in as much as he was descended of *Ismael* the Son of *Abraham*; and that they desired to remain His Majesties humble *Vassals* and *Slaves*, and craved His pitty on them.

The *Sophy* easily perceiving the Cunning and wary Subterfuge of their *Reply*, told them; *This* should not serve their turn: That they were a *People* of dissolute *Principles*, and that under pretence of their long expected *Messiah*, they persisted in a false *Religion*, and kept off from *Proselyting* to the true *Belief*; and therefore required of them to set a *positive* Time, *when* their *Messiah* was to appear; for that he would Support them no longer, who had impos'd on the *World*, and Cheated his People now so many Years; But, withal assuring them that he would both *Pardon* & *Protect* them for the time they should Assign, provided they did not go about to abuse Him by any incompetent *Procrastinations* but assign the Year precisely of his *Coming*; when, if accordingly he did not *Appear*, they were *Sons* of *Death* and should all of them either Renounce their *Faith*, or be certainly *Destroy'd*, and their *Estates* Confiscated.

The poor *Jews*, though infinitely *Confounded* with this unexpected *Demand*, and *Resolution* of the *Sophy*; after a second *Consultation* among themselves, (which the *Emperour granted*,) contriv'd to give him this answer: That according to their *Books* and *Prophecies*, their *Messiah* should infallibly *Appear* within *Seventy years*; prudently (as they thought) believing, that either the *Emperour* or *They* should be all of them *dead* before that time; and that, in the interim, such Alterations might emerge, as all this would be forgotten, or averted; and that at the worst, a good sum of *Money* would reverse the *Sentence*. But that something was of necessity to be promised to satisfie his present humorous *Zeal*.

The *Emperour* accepts of the *Answer*, and immediately causes it to be *Recorded* in form of a solemn *Stipulation* between them; That in case there were no news of their

*Messiah*

*Meſſiah* within the *Seventy years* aſſign'd (to which of *Grace*, he added five more) they ſhould either turn *Mahametans*, or their whole *Nation* utterly be *deſtroyed* throughout *Perſia*, and their *Subſtance* confiſcated: but with this *Clauſe* alſo inſerted; That if their *Meſſiah* did *Appear* within that *Period*, the *Emperor* would himſelf be obliged to become a *Jew*, and make all his *Subjects* ſo with him; this drawn (as we ſaid) in form of an *Inſtrument*, was reciprocally *ſign'd* and *ſeal'd* on both parts, and the *Jews* for the preſent diſmiſs'd; with the payment yet of no leſs than *two Millions* of *Gold* (as my *Author* affirms) for the favour of this long *Indulgence*.

Since the time of this *Emperor Abas*, to the preſent *Sophy* now *Reigning*, there are not only theſe 70 *years* paſt, but 115 expir'd; during which the *Perſians* have been ſo moleſted by the *Turks*, and by continual *War* in the *Eaſt-Indies*, &c. that the ſucceeding *Princes* no more minded this *Stipulation* of their *Predeceſſors*, till by a wonderful *Accident* in the *Reign* of the ſecond *Abas*, (Father of him who now governs) a Perſon extreamly curious of *Antiquities*, ſearching one day amongſt the *Records* of his *Palace*, there was found this *Writing* in the *Journal* of his *Father*, intimating what had ſo ſolemnly paſs'd between him, and the *Chiefs* of the *Jews* in the *Name* of their whole *Nation*.

Upon *this* the *Sophy* inſtantly ſummons a *Council*, produces the *Inſtrument* before them, and requires their *advice*, what was to be done; and the rather, for that there began now to be great *Whiſpers*, and ſome *Letters* had been written to them from *Merchants* out of *Turkey*, of the motions of a pretended *Meſſiah*, which was the famous *Sabatai*: This ſo wrought with the *Emperor* and his *Council*, that with one *Voice*, and without longer *pauſe*, they immediately conclude upon the *deſtruction* of the *Jews*, and that this wicked *Generation* of *Impoſtors* and *Oppreſſors* of his *People* were no longer to be indured upon the Earth.

In *Order* to this Reſolution *Proclamations* are iſſu'd out

out and publiſh'd to the *People*, and to all that were *Strangers* and *Inhabitants* amongſt them, impowering them to fall immediately upon the *Jews* in all the *Perſian* Dominions, and to put to the Sword *Man*, *Woman*, and *Child*, but ſuch as ſhould forthwith turn to the *Mahumetan* Belief: and to ſeize on their *Goods* and *Eſtates* without any remorſe or pity.

This cruel and bloody *Arreſt* was accordingly put in *Execution* firſt at *Iſpahan*, and ſuddenly afterwards in all the reſt of the *Cities* and *Towns* of *Perſia*. Happy was he that could eſcape the fury of the inraged *People*, who by vertue of the publique *Sentence* grounded upon the declared *Stipulation*, and now more encouraged by the dwindling of their pretended *Meſſiah*, had no commiſeration on them, but ſlew & made *havock* of them, where-ever they could find a *Jew* through all their vaſt *Territories*; falling upon the *ſpoil*, and continuing the *Carnage* to their utter *Extermination*; Nor did the *Perſecution* ceaſe for ſeveral *Years*, beginning from about *Sixty three* till *Sixty ſix*, at *Iſpahan*, the Cities and Countries of *Seyra*, *Ghelan*, *Humadan*, *Ardan*, *Tauris*, and in ſum, through the whole *Empire*, without ſparing either *Sex* or *Age*; excepting (as was ſaid) ſuch as turned *Mahumetans*, or eſcaped through the *Diſerts* into *Turkey*, *India*, and other far diſtant *Regions*, and that without hopes of ever *Reeſtabliſhing* themſelves for the future in *Perſia*, the *hatred* of that *People* being ſo deadly and irreconcileable againſt them. And in truth this late *Action* and *Miſcarriage* of their pretended *Meſſiah* has rendred them ſo univerſally deſpicable, that nothing but a determined *Obſtinacy*, and an evident and Judicial *Malediction* from Heaven could poſſibly continue them in that prodigious *Blindneſs* out of which yet, GOD, of his infinite *mercy*, one day, deliver them, that they may at laſt *See* and *Believe* in *Him* whom they have *pierced*; and that ſo both *Jew* and *Gentile* may make One *Flock* under that One *Shepherd* and *Biſhop* of our *Souls*, *Jeſus Chriſt* the *True* MESSIAH. *Amen.*

*FINIS*

There are lately publiſhed Eight very uſeful, pleaſant, and neceſſary Books, which are ſold by *Nath. Crouch*, at his Shop at the Sign of the *Bell* in the *Poultry*, near *Cheapſide*.

I. *UNparallel'd Varieties, or the Matchleſs Actions and Paſſions of Mankind; Diſplayed in near four hundred notable inſtances and examples; diſcovering the tranſcendent effects*, 1. Of Love, Friendſhip, and Gratitude, 2. Of Magnanimity, Courage, and Fidelity, 3. Of Chaſtity, Temperance, and Humility. *And on the contrary, The Tremendous Conſequences*, 4. Of Hatred, Revenge, and Ingratitude, 5. Of Cowardice, Barbarity, and Treachery, 6. Of Unchaſtity, Intemperance, and Ambition. *And among many other remarkable Particulars, How* Julius Cæſar *was ſlain in the Senate houſe of* Rome, *by* Brutus, Caſſius, *and others. The Divine Valour of thoſe admirable Chriſtian Worthies, St.* Ignatius, Polycarpus, Origen, Baſil, Chryſoſtom, Lawrence, Jerom, Luther, *and many more under the moſt furious Proſecutions of Heathen, and Roman Adverſaries. The Hiſtory of the fair Lady of* Norwich, *intermixt with divers Tragicomical Accidents. How* Joan *the Laſcivious Queen of* Naples *hanged the King her*

*her husband in a silken Cord. The horrid Cruelties of* John Basilides *late Emperor of* Russia, *as his drowning some thousands of his poor innocent Subjects at once, in a time of Famine to make Corn cheap, his choaking seven hundred Women under the Ice, his letting loose several Bears among the People to tear them in pieces for his pleasure and delight, his putting the skins of Bears on divers of his Nobility, and then setting Mastiffs upon them to devour them; his causing the Arch bishop of* Novogrod *to lead about a Bear, and to play with a Bagpipe before him to get money, and murdering a multitude of Abbats and* Monks *at the same time; his killing his own Son, and his own Brother, with many more strange, ridiculous, and monstrous Barbarities. The bloody wife of* Warwick, *and her deserved fate. The Cruelties of some* Hollanders *at* Amboyna *near* Bantam *in the* East Indies, *upon the* English, *with the discovery of their Innocence. The debauched life, and Tragical death of* Sultan Ibrahim, *Father to the present Emperoo of the* Turks, *who was first deposed by his Janizaries, and then strangled by four* Mutes *or dumb Executioners with a Bowstring, in the year* 1648. *With abundance more memorable matters. Imbellished with proper figures.* By. R. B.

Price One Shilling.

II. SUrprising Miracles of Nature and Art, *in two parts: Containing,* 1. *The Miracles of Nature, or the wonderful* signs, *and* prodigious Aspects and Appearances in the Heavens, Earth, and Sea. *With an account of the most famous* Comets, *and other* prodigies *since the Birth of our blessed Saviour; particularly the dreadful Apparitions before the destruction of* Jerusalem, *and the Temple, The terrible Presages during the Wars and Desolations in* Germany, *as several Suns appearing at once, the water in Ponds and Conduits turned to blood, and blood rained from Heaven, Armies of Crows, Dogs, and other Creatures, fighting and destroying each other. Intermixt with Remarks on the Life of the renowned* Gustavus Adolphus, *K. of* Sweden. *Also a particular Description of the* 5 Blazing Stars *seen in* England, *since* 1663.

1663. *A Relation of the burning of Mount Ætna, with the horrid River of Fire and Brimstone which issued thence in* 1669. *burning near* 20 *Towns and Villages, with abundance of other unaccountable Accidents and Productions of all kinds, to* 1682. *Likewise a true account of the* Groaning Board. II. *The* Miracles *of Art, describing the most* Magnificent Buildings, *and other curious* Inventions *in all Ages, as the* Seven wonders of the world, *and many other excellent Structures and Rarities, throughout the Earth. Beautified with Sculptures.*

Price One Shilling.

III. *Extraordinary Adventures of several Famous Men; with the strange Events, and many signal Mutations and Changes in the Fortunes of many illustrious Places and Persons in all Ages; Being an account of a multitude of stupendious Revolutions, Accidents, and observable Matters in many Kingdoms, States, and Provinces throughout the whole World; Namely, the Adventures of* Christ. Columbus, *and the manner of his Discovery of* America, *or the* New World: *the Cruelties used by the* Turks *upon the Christians at* Argiers, *their manner of selling Slaves,* &c. *The dreadful Mutiny in the City of* Naples *about their Priviledges in* 1647. *and how* Messanello, *a Fisher-Boy, ruled there for* 10 *days, with greater Power than any King or Emperour. An Account of several Nations destroyed, or driven from their Habitations by Gnats, Moles, Pismires, Sparrows, Locusts, Hares, Conies, Fleas, Frogs, Mice, Grashoppers, Serpents, Worms, and other inconsiderable Creatures; The Tragical Deaths of* John *and* Cornelius de Wit, *at the* Hague *in* Holland. *Remarks on the Life and Death of Sir* W. Raw-leigh, *with his last Speech and behaviour on the Scaffold; with Pictures.*

Price One Shilling.

IV. *Admirable Curiosities, Rarities, and Wonders in* England, Scotland, *and* Ireland, *or an account of many remarkable persons and places, and likewise of the Battels, Sieges, prodigious Earthquakes, Tempests, Inundations, Thunders, Lightnings, Fires, Murders, and other consi-*

*derable*

*derable occurrences, and accidents for many hundred years past; and among others, the Battle of* Bosworth, *and the miserable death of* Crookbackt Richard. *The beheading of the Lord* Cromwell, *and the Earl of* Essex *with their last Speeches. The Rebellion of the Papists in* Cornwall, &c. *against the Common-Prayer in King* Edward *the 6. time, and the Kings letter to them. The Rebellion under* Ket *the Tanner, and his Laws and Ordinances in the* Oak of Reformation *near* Norwich, *The* Association *in Queen* Elizabeths *time. The proceedings against* Mary *Queen of* Scots, *Mother to King* James, *with her last words on the Scaffold. The Lady riding naked through* Coventry. *Together with the natural and artificial rarities in every County in* England, *with several curious Sculptures.*

Price One Shilling.

V. WOnderful *Prodigies of Judgment and Mercy, discovered in above* 300 *memorable Histories, containing.* 1. *Dreadful Judgments upon Atheists, Blasphemers, perjured Villains,* &c. *As of several forsworn Wretches carried away by the Devil, and how an horrid Blasphemer was turned into a black Dog,* &c. 2. *The miserable ends of many Magicians, Witches, Conjurers,* &c. *with divers strange apparitions and illusions of the Devil.* 3. *Remarkable predictions, and presages of approaching Death, and how the event has been answerable, with an account of some Appeals to Heaven against unjust Judges, and what vengeance hath fallen upon them.* 4. *The wicked Lives and woful Deaths of several Popes, Apostates, and Persecutors; with the manner how K.* Hen. 2. *was whipt by the* Popes *order by the Monks of* Canterbury; *and how the Queen of* Bohemia, *a desperate Persecutor of the Christians, was swallowed up in the Earth alive, with all her followers,* &c. 5. *Fearful Judgments upon bloody Tyrants, Murderers,* &c. *also how* Popiel, *King of* Poland, (*a cruel Tyrant*) *his Queen, and Children, were devoured by Rats; and how a Town near* Tripoly *in* Barbary, *with the Men, Women, Children, Beasts, Trees, Walls Rooms, Cats, Dogs, Mice, and all that belonged to the place, were turned into perfect Stone, (to be seen at this day) for the horrid*

*crimes*

*crimes of the Inhabitants,* &c. 6. *Admirable Deliverances from imminent Dangers, and Deplorable Distresses at Sea and Land. Lastly, Divine Goodness to Penitents, with the dying Thoughts of several famous Men, concerning a future state after this Life, Imbellished with divers Pictures.*

Price One Shilling.

VI. *HIstorical Remarks and Observations of the Ancient and present state of* London *and* Westminster, *shewing the Foundations, Walls, Gates, Towers, Bridges, Churches, Rivers, Wards, Halls, Companies, Government, Courts, Hospitals, Schools, Inns of Court, Charters, Franchises, and* Priviledges *thereof; with an account of the most remarkable Accidents, as to Wars, Fires, Plagues, and other occurrences, for above Nine hundred years past, in and about these Cities; and among other particulars, the Rebellion of* Wat Tyler, *who was slain by the Lord Mayor in* Smithfield, *and the Speech of* Jack Straw *at his Execution; The Murder of King* Hen. 6. *and likewise of* Edward 5. *and his Brother, by* Richard 3. *called Crook-back. The Insurrection in* London *in King* Henry. 8. *time, and how* 411 *Men and Women went through the City in their shifts, and ropes about their Necks to* Westminster-*Hall, where they were pardoned by the King: with several other Remarks to this Year* 1681. *and a description of the manner of the Trial of the late Lord* Stafford *in* Westminster-*Hall; Illustrated with Pictures, with the Arms, of the* 65 *Companies of* London, *and the time of their Incorporating.*

Price One Shilling.

VII. *THe Fourth Edition of the Wars in* England Scotland, *and* Ireland, *being near a third part enlarged, with very considerable Additions, containing an impartial Account of all the Battles, Seiges, and other remarkable Transactions, Revolutions and Accidents which have happened from the beginning of the Reign of King* Charles *the First* 1625. *to His Majesties happy Restauration,* 1660. *And among other particulars, the Debates and Proceedings of the Four first Parliaments of King* Charles 1. *The Murder of the Duke of* Buckingham *by* Felton. *The Tumults at* Edenburgh

burgh *in* Scotland, *upon reading the* Common-Prayer. *The Insurrection of the Apprentices and Seamen, and their assaulting of A. B.* Laud's *House at* Lambeth. *Remarks on the Trial of the E. of* Strafford, *and his last Speech. The horrid and bloody Rebellion of the* Papists *in* Ireland, *and their murdering above* 200000 Protestants *in* 1641. *The Death of Arch-Bishop* Laud, *Duke* Hamilton, *Lord* Capel, *Mr.* Love, *Dr.* Hewet, *and others. The illegal Trial of King* Charles I. *at large, with his last Speech at his Suffering. And the most considerable matters which happened till* 1660. *with Pictures of several remarkable Accidents.*

Price One Shilling.

VIII. *THe Young mans Calling, or the whole Duty of Youth; in a serious and compassionate Address to all young* Persons *to remember their Creator in the days of their* Youth. *Together with Remarks upon the Lives of several excellent* young Persons *of both Sexes, as well ancient as modern, who have been famous for Virtue and Piety in their Generations; namely, on the Lives of* Isaac *and* Joseph *in their Youth. On the Martyrdom of seven Sons and their Mother; and of* Romanus *a young Nobleman, with the invincible courage of a Child of seven years old, who was martyred. On the Martyrdom of divers holy Virgins and Martyrs. On the Life of that blessed* Prince *King* Edw. 6. *with his earnest Zeal for the* Protestant *Religion, and his ingenious Letters to his Godfather A. B.* Cranmer, *when but* 8 *years old, with his last words and* Prayer *against* Popery. *On the Life and Death of Queen* Jane, *as her learned Dispute with* Fecknam *a Priest, about the Sacrament, her Letters to her Father the Duke of* Suffolk, *to her Sister, and to* Harding *an* Apostate Protestant. *On the Life of Queen* Elizabeth *in her Youth, with her many Sufferings and Dangers, from bloody* Bonner *and* Gardiner, *and her joful Reception to the Crown. On the Religious Life and Death of the most Noble and Heroick* Prince Henry, *eldest Son to King* James; *And also of the Young* Lord Harrington, *&c. With Twelve curious Pictures, Illustrating the several Histories.* Price Eighteen pence.

*FINIS.*